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THE NEW-CHURCH REVIEW

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NEW-CHURCH REVIEW

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THE REAL NEW CHURCH AND THE ORGANIZATION

BY THE REV. LEWIS FIELD HITE

I PROPOSE to discuss impartially and impersonally the subject of The Real New Church and the Organization. I shall attempt this manner of discussion for two reasons: first, I am not directly interested in parties or persons, but rather in certain fundamental principles; in the second place, it seems to me that it is presumptuous and dangerous to characterize parties or persons on the basis of certain statements they may make. It is proverbially difficult to state another's position except in his own terms; and even then we cannot infer very much as to the character of the person.

The question, then, for us to consider is, What is implied in our title "The Real New Church and the Organization." We see at once that two alternative implications are involved. One is that the real New Church and the organization are identical; the other is that they are not identical, but are contrasted with each other. Recent discussion emphasizes the second alternative.

It has been said more or less frequently by New-Church people all down through the history of the Church, that the real New Church is not the organization. Just what this assertion means, and just what the context of the assertion is, should perhaps first engage our attention. We all know

that at the very beginning of the organized New Church there were two opposing views and lines of policy. One was that the organization was inevitable and necessary; the other, that the organization was unnecessary, and would be a hindrance to the growth of the Church. The latter view was that the New-Church doctrines would permeate and transform the religious thought and life of the various Christian bodies, and so make them over into the New Church on the earth; this view was afterwards known as the "permeation theory." We cannot stop to trace the historical fortunes of this view, nor can we undertake to assign the reasons and motives for its adoption and propagation. Perhaps it was natural and inevitable that members of the existing church bodies who became acquainted with the New-Church doctrines should favor this view. It is also obvious that worldly interests and social ties would incline such members to think that others of their membership would be impressed by the New-Church doctrines as they themselves were. As a matter of fact there has been some permeation of New-Church doctrines throughout the membership of the various religious bodies, and in this way New-Church truth and light has affected the minds of individuals outside the organization; but no religious body has made a common acknowledgment or confession of any distinctive New-Church doctrine. Whether the case would have been otherwise if there had been no distinctive New-Church organization, no one can do more than guess. We may, however, say confidently, that if there had been no organization to translate, publish, and distribute Swedenborg's books, there would have been little or no public knowledge of the doctrines contained in them. Sectarian opposition and condemnation of Swedenborg would have prevented any public demand, and consequently there would have been no effective call for individual enterprise in getting the Writings before the public. It seems obvious, therefore, that the New-Church organization was inevitable and necessary.

Now the question is, What is the status of the New-

Church organization? Is the organization the New Church; or is the New Church other than the organization; and if so, in what sense is it other? First of all, it is plain that the organization is constituted by the doctrines of the Church, as received and made principles of life by groups of individuals. It is natural and inevitable, that those who become acquainted with the doctrines, and acknowledge them to be a new revelation from the Lord for the enlightenment and guidance of men, should associate to promote the life which the doctrines teach. This involves common acknowledgment and common effort; in other words, it involves organization for common worship, and for co-operation in the life to which the worship leads. This is an ecclesiastical or church organization; it is an organization which is the effect and outgrowth of the doctrines of the Church. To say, then, that the Church is not the organization is making a false contrast; it is like contrasting the soul and body which together constitute the man. A man's soul is the soul of his body, and not the soul of some other body; nor does the soul float around in empty space without any body. So that if we say that the New Church is the organization, we mean that the Church is the organization together with the body of doctrine and belief which constitutes the organization. The organization may be a more or less adequate embodiment of the doctrine and belief; but the organization has no existence apart from the company of those who share the doctrine and belief. So, too, the doctrines and belief as commonly received have no existence apart from those who share the doctrines and the belief. Accordingly, to say that the New Church is the organization does not mean that the organization apart from the doctrine and belief is the Church, but that the two together constitute the Church.

It has been held, and is now held by some, that the New Church is not the organization. The exact meaning of this statement depends upon how the word "church" is used. It is true that the word is used variously in common speech; and Swedenborg uses it in several senses. He speaks of

the universal church, the specific church, and the church in the individual. It is clear that the church must be in the individual before it can be in the group, or organization; but it does not follow that it can be in the individual and not at the same time in the common body. It is, of course, possible to conceive an isolated individual who by some chance came to a knowledge of the doctrines and who lived them within his limitations and circumstances; but even he would think of a community, and would become in imagination a member of it. Every normal individual would seek fellowship, and would obtain membership in the common body as far as practicable. We must not, therefore, dissociate the church in the individual from church membership.

On the other hand, it is obvious that among the many church bodies no one of them can claim to be the universal church, and consequently the universal church must be composed of individuals more or less independent of any one church organization. The Catholic Church, as its name implies, aims to be a universal church; but it leaves out the numerous other Christian denominations, to say nothing of the many religions throughout the world. It is true that every church body which holds principles which are thought to be universally true is in idea and purpose a universal church, for the reason that it is obligated by consistent loyalty to maintain that all men must in the end accept these principles. It appears then that it is the universality of the doctrines held that constitutes the universal church. The church, as the etymology of the word implies, is what is from the Lord, and what is from the Lord in the specific sense of knowing and acknowledging the Lord as the source; in other words, the church is where the Word is and is understood. According to this principle, the Lord Himself constitutes the church, and in the supreme sense is the church. In a lower sense, and as a means, doctrine and life according to it constitute the church, and is the church as to its essence. The church in the proper sense is the body of those who know and acknowledge the Lord, and live in accordance with this knowledge and acknowledgment, that

is, in accordance with their doctrines. Those who have not the Word, but acknowledge God or the Divine, and live accordingly, are connected with the church, and are included in the universal church. So that the universal church includes all individuals who are in good, that is, who live in accordance with the principles of their religion, principles involved in their acknowledgment of God.

It appears, then, that the essential thing about the church is knowledge and acknowledgment of the Lord. This applies to those who have the Word and by means of it know and acknowledge. These constitute the Church specific; this is the Christian Church, now split up into the various denominations and undergoing a far-reaching process of "vastation." The New Church is Christian in the full sense of the word, in that it acknowledges not merely the Divine of the Lord, but that the Lord Himself is the Divine, the one only God of heaven and earth. In this acknowledgment the New Church is unique, for it is not only a personal acknowledgment, but a spiritual acknowledgment; it is an acknowledgment of the person of the Divine Love, Wisdom, and Use, which in reality constitute the Divine Person. This form of acknowledgment lifts the mind above merely natural thought about the Lord to the level of spiritual thought, and enables us to understand the Lord's presence as Love and Wisdom in our affection, thought, and life. We get this knowledge of the Lord in the spiritual sense of His Word. This leads us to another unique characteristic of the New Church, namely, the knowledge and acknowledgment that the Word is Holy and Divine, not by virtue of the character of the men who wrote it, nor by virtue of the history it relates, but in the fact that it contains in its letter by correspondence a spiritual meaning, which is the Lord's truth about Himself and about the spiritual life of man, now opened for the enlightenment and guidance of men. It is the Lord's presence and operation in the spiritual truth of His Word that is His Second Coming. In Swedenborg's Writings we have the body of doctrine which leads us to this truth, and through this to the Lord

Himself. Through this truth and this body of Doctrine the Lord comes to us in the degree that we learn, understand, and live the truth to which the doctrines lead. It is the Lord's presence and operation in this truth, and in these doctrines so received by men individually and collectively, that constitutes the New Church. The truth and the doctrines apart from reception by men would not constitute the New Church, though as received they would be the essence of the Church. We may in abstract thought distinguish between the Church as the organization and the Church as the Lord's presence and operation; but if they are separated and contrasted they are put in a false relation. When therefore it is said that the real New Church is not the organization, they are put in this false contrast.

If one is interested to maintain that the organization is not a fit instrument for promoting the faith and life which the Church is in essence, he may think of the faith and life in abstraction from any organization. In this case his thought would be correctly expressed by saying that the real New Church is not the organization. But in that case what would the "real New Church" be? In an attempt to give an answer to this question, one may turn to a universalistic type of thought. In this view, the New Church might be described as a universal movement of spiritual life among men, constituting a new era of religious history. Here it is easy and natural to hypostatize this spiritual life, and think of it as an independent entity, which, like a universal atmosphere, or force, moves among men and actuates them. This type of thinking is congenial to the naturalistic and rationalistic temper of our day, especially in religion. The study of the history of religions has, of course, directed attention to what is common to all religions; and this has been taken as the essence of religion, and is made the basis of the definition of religion. But such a universalizing of religious experience in thought has eliminated all definite and specific characteristics, and reduced religion to a sort of universal morality. In other words, it has eliminated all distinctiveness from religion, and given it the character of

a universalized entity, which is really a fiction of the imagination. It is like thinking of man as an hypostatized universalized entity having an existence quite apart from individual men. It reminds us of the mediæval controversy over universals, and of the issue between realism and nominalism. The nature of universals is one of the fundamental problems of modern metaphysics. It involves the acute present-day issue between the champions of the natural and of the supernatural. If universals, as in mediæval realism, are thought of as independently real, we have a philosophy of the type of Plato's absolute ideas, or of the old Stoic world-reason. In either case, we have the results of severe abstraction, and also the perennial and insuperable difficulty of getting back into the concrete world of individuals. But, of course, universals may be, and have been, thought of as God's ideas. In this case, they are the general ideas out of which, or by means of which, God produces the classes, and the individuals, of concrete existence; or better we should say, that they are the general forms of the Lord's love and wisdom, out of which and by means of which He creates the classes of objects and the objects themselves which we observe in the world. But we should in either case avoid thinking of universals as hypostatized entities, having an abstract independent existence.

We are constantly in danger of falling into this universalistic metaphysics without being aware of it, because it pervades the intellectual atmosphere we breathe. The generalizations of modern science, and especially of modern mathematics, have been popularized to such an extent that it is a modern habit of mind, a veritable obsession, to indulge the natural bent of the rational faculty to sail away on easy and flattering generalities, without reflecting that these generalities mean nothing unless they are really generalizations; that is, unless they are generalizations from particulars, and carry the particulars with them. A little reflection teaches us the lesson, that it is easy and comfortable to talk and think in abstract generalities, and that it is very uncomfortable to be required to apply our generalities

to particulars and to concrete examples. We are apt to be disturbed and brought into difficulty when asked to give examples.

Accordingly, when it is said that the New Church is a movement of spiritual life effecting a new era in the history of mankind, it is pertinent to ask, what it is a movement of. In the light of the foregoing discussion, it cannot be thought of as a movement apart from something which moves, and apart from something which is moved. What is it, then, that moves? The answer may be that it is the movement of man's spirit, or the movement of the Lord's spirit. But unless we fall back into our discredited universalistic philosophy, we shall have to be more definite and say that this movement of the spirit is a movement of men's thoughts and feelings, ideas and purposes. A man's spirit is love and wisdom; angels and men are loves and wisdoms, Swedenborg says. And particular states of love and wisdom are feelings and thoughts. It is a familiar experience that one thought moves another, and one feeling moves another. If, then, the New Church is a spiritual movement, it must be a movement of men's thoughts and feelings; and to be spiritual in the religious sense, it must be a movement of men's thoughts and feelings having the Lord as their object. A movement of men's thoughts and feelings having men alone as their objects would not be a religious, or spiritual, movement in the proper sense of the words. At this point, it is of the first importance to bear in mind that our thoughts and feelings having the Lord as their object are moved by the Lord's thoughts and feelings as expressed in His Word; and this implies a knowledge of His Word. It follows that a new movement of spiritual life must proceed from a new knowledge of the Lord's Word; and this new knowledge is just what we have in the doctrines of the New Church. These doctrines lead us to a knowledge of the spiritual sense of the Word; and it is this knowledge as received by men that moves them to form the New-Church organization. In short, there can be no movement

of man's spirit without knowledge, and no new movement of his spirit without new knowledge.

Again, to say that the New Church is not the organization, but a new movement of spiritual life, implies that it is some other organization, or that it is no organization of any kind. If this means that the new movement of spiritual life has no organization of any kind, then either it must exist in individuals alone or it must exist without any connection with men. But to say that a new movement of spiritual life affects all men and yet has no connection with men, is a flat contradiction. If on the other hand it is said that it exists in individuals, but not in organizations, it means that such individuals have no connection with each other, and no common interests and purposes. This again is absurd. Man's nature as a social being makes such a condition impossible and incredible.

The statement that the New Church is not the organization may mean that, while it is a movement of spiritual life independent of particular organizations, it does naturally and properly provide suitable organizations in the course of its progress; and so whether or not the present organization is suitable, it may provide other organizations, or do without any specific ecclesiastical organization. There is nothing to be said against this view as an abstract possibility; but it may have a context which it is important to recognize and appreciate. First of all, there is an engaging appearance of liberality about this view which would be misleading if the context involved certain attitudes and presuppositions which are characteristic of some phases of modern thought. One such attitude is that towards all ecclesiastical organizations. It is a part of our Protestant and anti-Catholic hereditary to look with suspicion and distrust upon all ecclesiastical functions and bodies. The feeling is greatly intensified and exaggerated in reactionary states of mind, especially in the arrogant type of modernism which contemns the past in proportion to its ignorance of the past. With the antipathy to ecclesiastical organizations goes the depreciation and indifference so marked in reactionary atti-

tudes towards religious doctrines and traditions. This attitude is partly anti-theological, but it is deeply involved in the reactionary temper of the age. It is an acquired habit to identify progress with modern science and mechanical achievement. Since the revival of learning and the scientific revolution, science has perhaps been the main support of reaction against tradition, especially religious tradition. But the reactionary spirit has been immensely propagated by recent developments of naturalistic and rationalistic philosophies. As a result, one of the threatening aspects of our civilization is the arrogant and intolerant reaction not only against traditional views and customs, but against all fixed forms of thought and belief. Doctrines are contrasted with truth, and settled objective truth is contrasted with the fluent persuasions and momentary choices of individual preferences. The natural consequence is, that the modern mind is to an alarming extent a chaos, and that for this intellectual and moral chaos there is really no such thing as truth.

The New Church as an organization, and in the interpretation of its doctrines, is constantly exposed to these influences; and because the influences are so wide-spread, there is danger of mistaking hospitality to them for liberality and broad-mindedness. But the New Church must look for liberality and broad-mindedness in another direction. Liberality is a quality of the educated mind, as is indicated by the phrase liberal education. We should not be confused as to the meaning of the word "liberal." One who is arrogant and intolerant towards the past, and who accepts the gossip of the day as the standard for thought and conduct, is not liberal; he is simply benighted. Liberality, like freedom, is a difficult achievement. A New-Church liberal is at once hospitable to the past, and progressive in his aims for the future. In either case liberality means for him achievement. One who is uninformed, uneducated, and a reactionary is not liberal. On the other hand, he who appreciates the universal range of the New-Church doctrines, who appreciates the importance of know-

ing, understanding, and living those doctrines, the importance of being highly educated for the deeper and more complete understanding of those doctrines, also the importance of keeping abreast with the latest advances of knowledge, especially in philosophy and psychology, the importance of being at once sympathetic with and critical of the thought of the day, rather than slavishly adopting it and making it the standard by which to judge the truth of the New-Church doctrines,—such a man is both liberal and progressive. A highly educated New-Churchman is truthful and good with the good and the truth which the Lord is and gives.

The universalistic type of thought of the New Church as a spiritual movement affecting all men, may be misleading in several other directions. If the attempt is made to avoid the hypostatizing error, this spiritual movement may be identified with, or derived from, the new movement of man's spirit which is so much heralded at this day as the natural outcome of modern science. The immense recent increase of our knowledge of nature, and the resulting mechanical achievements, have wrought marvelous changes in our external life. These changes have stirred men's minds to new thoughts, new expectations, and to predictions of a new age; and thought of this new age has been in part directed by Christian tradition to possibilities of religious development. So that this natural movement acquires in the thought and imagination of some persons a religious and Christian character; and by some the New Church is rashly identified with this general movement.

But there is a specific movement which has its roots in the fifteenth century revival of learning and the seventeenth century scientific revolution, with the reactionary temper of the attitude towards the Catholic Church, and which is now based upon penetrating criticism of present as well as past conditions,—the movement known as the "New Humanism." The radical form of the New Humanism not only applies the Socratic principle of "Know thyself," and Pope's aphorism "The proper study of mankind is

man," but it assumes as the first principle that man is an independent, self-sufficient being. According to this assumption and principle, man's natural development is the only possible approach to his best estate and his highest attainment. This philosophy asserts that, with the immense advantage of modern knowledge, man by his own unaided efforts is now achieving, or may achieve, a new stage in the progress of human life; and this is the new era which is so loudly proclaimed, or so confidently expected. The New Church as a spiritual movement may be vaguely associated with this humanistic propaganda, or even inextricably confused with it. But only a little analysis is required to make it plain that as matter of fact there is no such present achievement as humanism proclaims, however we may indulge imagination and prediction in painting the prospect. For it is generally recognized that the present is a time of extraordinary dissatisfaction, confusion, doubt, and despair. Confidence in man's unaided efforts to attain true manhood, though enthusiastically cultivated in some quarters, is not bringing the results desired; it is rather the case of hope deferred. The reason is not far to seek. Humanism moves in the wrong direction in that it concentrates attention upon man as an isolated being, independent and self-sufficient; and consequently it narrows his nature, and follows him into increasing degrees of helplessness and hopelessness. To put it in a single simple formula,—a radical humanism leads to atheism, and atheism leads to pessimism. A spiritual movement that affects all men, and which is the spontaneous outgrowth of man's natural endowments, is spiritual only in name, not in fact. A spiritual movement so conceived is a delusion; it lacks the essential characteristic of a spiritual movement, that is, the knowledge and acknowledgment of God. To conceive human life apart from dependence upon God, is to reduce it to the merely natural level. While it is true, that man lives of necessity in constant dependence upon God, his Creator and Sustainer, whether he acknowledges this dependence or not, it makes a vast difference

whether he does acknowledge it or not. If he lives by principle, or in fact, without this acknowledgment, and looks to his own native fitness to direct his life, his mind becomes more and more immersed in self-importance and self-sufficiency, pursues a delusion to worse and worse disappointment and despair; in either case he drifts more and more from mere naturalism into a gross and narrow-minded materialism. He may indulge his fancy in abstract ideals, and at the same time pursue the gratification of his own tastes and selfish desires.

It may be said, and has often been impressively said, that man's nature, when apprehended fully, includes his capacity to realize his dependence upon God, and therefore when he develops the fulness of his nature, his development proceeds as a conjoint effect of the human and the Divine operation. Such a process is implied in the ordinary description of a Christian life. But this conjoint action depends upon man as well as upon God; and man's part is to furnish the special conditions for God's influence and operation. Here it is of vital importance to avoid thinking of God, and of His influence and operation, in physical terms; and we avoid this by thinking of Him as the Person of Divine Love and Wisdom, and by thinking of His influence and operation as the indwelling Presence of Divine Love and Wisdom in the love and wisdom which we ourselves are. We do not ordinarily appreciate the immense difference between these two ways of thinking. In general it is the difference between thinking naturally and thinking spiritually; and it is one of the imperative tasks of the New Church to develop in clear and distinct fulness these two ways of thinking. If we try to think spiritually about the Lord's approach to men, we get a better understanding of the fact that a spiritual relation is a relation between different states of love and wisdom, or different states of knowledge. One person becomes spiritually related to another by mutual knowledge. The Lord is spiritually related to us on the rational level by His knowledge of us and our knowledge of Him. This is the reason for Swedenborg's statement, that the Church is

where the Word is and is understood; and also of the statement, that all men have some kind and degree of religion, that is, some kind and degree of knowledge and acknowledgment of God. If, then, knowledge is necessary to establish a human relation between God and man, a new knowledge of the Lord is necessary to bring about a new relation to Him. The Lord brought new knowledge to men when He came in the flesh; He brought new knowledge to men when He opened the spiritual meaning of His Word, and thereby provided a new approach to men, and a new means by which men could approach Him. The Lord cannot come to men in this new way, if they think of Him in the old ways which are characteristic of natural-minded habits; that is, if they think of Him as a space-filling body, or as a cosmic force, or as a universal atmosphere. He does come in this new way to those who think of Him as Divine Love and Wisdom in Person,—not of Divine Love and Wisdom in the abstract, nor as universal space-filling entities.

But avoiding naturalism and humanism (which is only a specific type of naturalism), this universalistic way of thinking of the New Church as a spiritual movement affecting all men, may pursue a more attractive and yet, for New-Church people, a still more misleading alternative. This movement may be identified with the movement of the Lord's Spirit in His Second Coming. No doubt the Lord's Spirit moves universally and affects all men, at all stages of the world's history. But by the principle that "influx is according to the state of the recipient," the Lord's Spirit affects men variously. The variety depends on the character of the men as to knowledge and will. The Lord's Spirit moved the Hebrews, the Greeks and Romans, the Germanic tribes of the north, etc. But this was not the Christian movement; the Christian movement was based upon the new knowledge brought to men by the Lord's Advent. His Spirit moved upon the waters of this new knowledge. So now, the Lord's Spirit moves the hearts and minds of men the world over, and this movement of men's hearts and

minds may be called the moving spirit of the age. But the kind and direction of the movement is determined in particular by the knowledge and will of the various peoples involved. The knowledge of the Lord as revealed in the Four Gospels is wide-spread. Through the press, through travel and commerce, through telegraph and radio, knowledge is communicated to the uttermost parts of the earth. The time may soon come when the single voice of a Christian preacher may be heard simultaneously by all the peoples of the world. In this way, and by this knowledge, the Lord's Spirit may move all men in the Christian direction. Even so, the differences between Catholic and Protestant, Mohammedan and Jew, etc., would not be obliterated. The movement would be universal, but would not be specifically Christian; the context and setting would be in each case different. The currents of Christian thought would move the materials of Christian knowledge, but in the larger context of the several religions involved.

So the Lord's Spirit is now moving the minds and hearts of all men by the knowledge they have of Him, and especially by means of the immense increase of present-day knowledge. The situation is very much more complicated than at any previous stage of the world's history. The public mind of Christendom at least is engaged, and distracted, with various types of philosophy, not to speak of the manifold developments of science. The Lord's Spirit must move all these immensely complicated states of mind with their proper interests. His one purpose is to direct the many various currents of this complex life to spiritual knowledge and spiritual understanding. The Christianity of the past has for the most part been limited to the level of the natural mind and of natural thought. The Gospels in the literal sense give us an account of the Lord's natural life here on earth, with some suggestion of its spiritual meaning. Christian life has been based upon interpretations of the natural events of the Lord's life, especially His death on the cross. Upon this basis Christian thought has built up a type of theology which is little more than a system of

natural ideas, partly rational and partly figurative. Some of these ideas had positive religious value, some have been positive hindrances to clear religious thinking; the Vicarious Atonement theory has been both in some degree. The historical interpretations of the Lord's life and character await competent criticism. The "Back to Christ" movement of today, while of unquestionable religious value and importance, seems on the whole to lack spiritual quality, and to be a phase of the final collapse of traditional Christianity; the interpretation is too much characterized by natural sentiment and natural ideas. It would be apart from our present purpose to pursue this subject further; but it is one of the subjects that must be dealt with adequately before a proper understanding of the present religious situation can be reached.

In the interests of spiritual thought and life, it is of the first importance to appreciate that a new body of knowledge is necessary for any renewal of the Christian religion on a distinctly spiritual plane. First of all there is pressing need of more definite knowledge of man's spiritual nature, and definite knowledge of the spiritual world as a real objective realm. We have this indispensable addition to our knowledge in the body of New-Church doctrine, which is in fact a body of new spiritual truth. But we must bear in mind that this body of doctrine is not the primary source of the truth it reveals. The whole body of New-Church doctrine leads us to the spiritual meaning of the Bible. It is interesting and significant that the three most important of Swedenborg's books, the "Arcana Cœlestia," the "Apocalypse Revealed," and the "Apocalypse Explained," are devoted to the exposition of the spiritual meaning of the Bible; the rest of his religious books are reproductions, summaries, or systematic collections of incidental and fragmentary discussions contained in these three, which form the substance of his doctrines. The spiritual meaning of the Bible leads to the Lord Himself as the prime source of all truth. He Himself says: "I am the Way, the Truth, and the Life." To put this in distinctly spiritual terms,—all truth is of

wisdom, and all good is of love. This leads us back to love and wisdom as the primary source of good and truth. But we are taught in our doctrines, that love and wisdom in the highest and fullest sense are the Lord,—this is the fundamental spiritual idea of the Lord; and the fundamental spiritual truth is that the Lord is Divine Love and Wisdom. When we think of the Lord as a person, we by ingrained habit think of him as a natural person, that is, as a space-filling body. To think of Him spiritually we must think of Him as the Person of Divine Love and Wisdom, and we must think of Divine Love and Wisdom as the Person which the Lord *is*. This way of thinking and the universalistic way of thinking are antipodal; the one is the acme of spiritual thinking, the other is the last refinement of natural thinking.

However far the individual members may fall short of clear and definite spiritual thinking, the New Church as the ecclesiastical organization of the men, women, and children who believe the doctrines of the Church, and who by means of the doctrines look to the Lord for the light and strength to live the life which the doctrines teach,—this New Church is the means which the Lord has provided for leading men to spiritual thought and life. It is to this end that the Lord is directing all the currents of modern life. By His coming in the flesh and by glorifying the humanity which He assumed, the Lord provided a new means of approach to men, and a means of leading them to spiritual life; He brought them a knowledge of His Divine Humanity, and by means of this knowledge He dwelt with them in new fulness. God no longer and not merely spoke to men in words of command and exhortation; He lived with them the life He wanted them to live. They could see Him with their eyes, hear Him with their ears; they could touch Him, observe His works of mercy and love, and the miracles He wrought. Through all these experiences He could be with them and give them directly the help they needed. When He left them, they remembered Him, and thought of all

His ways and works; and so He continued to be with them and lead them.

On this basis, the Christian religion was founded and developed. It brought new life into the world; it lifted men's hearts and minds nearer to the Lord in spirit and in deed. But with it was developed a body of rationalistic abstractions,—such as the tripersonal Deity and the substitutional Christ. The Lord of the Gospels and the Lord of heaven, the God of the universe, were torn asunder. The trinitarian and unitarian controversies arose; the Lord as mere man was contrasted with the God of eternity. The Divine Humanity which the Lord had made known to men was dissipated in the throes of controversy. The simple natural form in which the Lord had presented His Humanity was not adequate for the rational development which was stimulated and promoted by Greek thought and the progress of science. Christianity was in danger of extinction from the criticism, skepticism, and perversions of overwhelming rationalism, naturalism, and materialism.

To meet this situation the Lord provided a new approach to men. The former approach through His Divine Humanity on the natural plane was needed and proper for the state of the world at the time of His first coming; but the purpose of this form of approach was accomplished in establishing Christianity on a natural basis. The Lord provided this new approach by making known to the spiritual understanding of men the true character of His Glorified Humanity, and He did this by opening the spiritual meaning of His Word. In this meaning the Lord is presented as Divine-Human Love and Wisdom,—the love and wisdom which He acquired by His life as man among men, and which He raised to the highest power of union with the supreme Love and Wisdom which is the Lord of eternity and of the universe. As this Love and Wisdom He is now present with men in their knowledge of the spiritual truth of His Word; this presence of the Lord is His Second Coming. In this spiritual truth He is present to all men who have a knowledge of this truth, and who acknowledge

it to be from Him. It is His purpose to bring all men to this truth and to the life which the truth teaches.

The new spiritual movement which affects all men is the movement of the Lord's Spirit in all the knowledge which men have of Him, whether natural or spiritual; it is the movement of the Divine-Human Love and Wisdom which affects and effects the love and wisdom of men on all levels. The Lord's presence with men is not limited in kind or degree by His own Will and Purpose, but by the nature of men, by their knowledge and will. The New Church is the movement among men of the Lord's Spirit of Love and Wisdom with those who know Him as the Divine-Human Love and Wisdom which He is, and who know Him in the Spiritual truth of His opened Word.

Lewis F. Hite.

SUGGESTIONS OF SOME LINES OF SERVICE IN THE NEW-CHURCH TEACHINGS.*

By Asa Eldridge Goddard.

LAST summer the secretary of the New-Church Club sent a note informing me of my appointment for this evening, and suggesting that I take as my subject, "Teaching New-Church Doctrine to non-New-Church people." After thinking it over a week or two, I wrote back that I could not deal with that subject; that it was too big for a narrow-track mind; that he would have to give it to someone else, and I would try to find a subject for myself. Later on, while floundering around trying to find anchorage somewhere, the thought kept occurring to me that that subject was one at least that some of the Club were deeply interested in, that it was a very useful subject to consider, and that, if I could not take the whole of it, I might try to cut off a corner of it, and change the wording a little to allow a little more freedom in rambling about while dealing with it. In trying to find a way of tackling the subject, I thought I would go over my own experiences —very narrow, of course, but they are the only ones I have —during the last few years, and try to find in those experiences what I have met with to show any real need for the New Church, and how the New Church can be helpful. I also made up my mind to keep my eyes and ears open during the winter, to read as far as I could, and to listen over the radio to some of our best speakers, keeping, as you may say, a sort of mental ledger in my mind, on one page the things for which we were indebted to other churches, and on the opposite page the things wherein the New Church could be of service. In looking over the list of men that I have heard, I have been quite astonished to see how many

*An address before the New-Church Club of Boston on May 27th, 1931.

notables I have listened to,—the Pope and several other dignitaries of the Catholic Church, at least four Episcopal bishops, a Jewish rabbi, and a multitude of others, with names like Cadman, Fosdick, Eliot, and others that are well known. We have heard from Methodists, Congregationalists, Unitarians, Presbyterians, Episcopalians, Catholics, Jews, and I don't know but others. In trying to make out this mental ledger account that I speak of, I found myself in a very short time completely overwhelmed; there were so many very fine addresses, and such wonderfully fine things being done, in other churches, that I began to feel excessively humble. I thought, How can I ever put anything down on the credit side of the ledger to balance what I can say on this side? I could easily take all the evening on the good things that I heard from these other men during this past season. Then, the happy thought came to me: That is not my job; I am not to speak about the good things that these men have given; it is only a question of what can the New Church do. So I cast off the great burden, and started in to think of those experiences wherein I saw a chance for the New Church to be of service.

The first one I will mention involves a Unitarian minister. We have heard him many times within the last few years, always most helpful,—a man of splendid character, and splendid spirit, who has done, perhaps, more than anyone else in the city in which he lives to bring about proper relations between the capitalists and the labor party, and has taken an interest in every good thing in the city. I was invited to attend one of his afternoon classes. I was very glad to accept. In that class, he had for his subject the story of Samson, and, in his usual scholarly way, he gave us a most interesting talk for an hour. Then he ended in some such way as this: "Now, you see, when we take the story in its proper setting, and think of the ignorance and superstition of the times, and compare it with the legends and myths that were current in those early days, there is much that is historically interesting to us; but beyond that there

is nothing in the story for us." You can imagine the shock to a New-Churchman!

Another experience. I went to hear a modernist preach. His subject was "Inspiration." Almost the whole discourse consisted in alternate readings from the Word, and then from Shakespere and Wordsworth or someone else, alternating the Bible with other literature, back and forth. There was nothing in the whole discourse that showed there was any discrimination in the speaker's mind as to the degree or amount of inspiration. The same man lectured in the evening. I did not attend the evening lecture; but one of my intimate friends who is a fundamentalist did go. He told me about it, saying: "After he had shown distinctly that he did not believe in the Virgin Birth, I got up and asked him squarely 'Do you mean to say that you do not believe Jesus Christ was the Son of God?' His answer was, 'O, I believe that Jesus was sincere in saying and thinking He was, but I think He was mistaken.'"

Another experience. In a prayer meeting I heard a deacon deliver a beautiful prayer; and after the service I walked along with him, and I told him how much I enjoyed the earnest, sincere prayer that he gave. "But," I said, "I should like to ask you one question,—not to embarrass you, but because I want to know your point of view. You evidently believe in Three Persons, as you said in your prayer. Do you use the word 'person' in its original meaning, or do you use it in the common acceptation of the word now?" He replied that he knew nothing about the early meaning, and that he used it in the common acceptance of the word.

Another experience. In a class in a Congregational Church a deacon was explaining the fall of the walls of Jericho. He explained to the class how soldiers in marching over a bridge were told not to keep step, as the jar was likely to break down the bridge. He said that around Jericho they marched every day; that on the last day they went seven times around; and that he thought that that marching caused the loosening of the stones, so that they soon afterwards crumbled. He was evidently trying to get

away from the marvelous by taking something which was, perhaps, more so. Then, unfortunately for me, he turned to me to corroborate his statement, and said: "Mr. Goddard, don't you think that that is the most rational explanation of it?" I could only reply that I preferred to consider it a straight miracle; that anyone who had seen the walls of an ancient city could not easily be persuaded that they could be thrown down by marching.

Another experience. Last summer we were calling on a lady, perhaps, on the whole, the best educated woman in our acquaintance. She has received degrees from a university here, and has gained additional degrees for her work in English and German universities. She has mingled with a great many celebrities of the world in educational discussions, and is a well known lecturer. She had recently lost her father, a dear old Presbyterian minister. She had been brought up in the church, was a constant attendant, and is so now. In trying to say something comforting to her, I ventured to remark that it was very pleasant indeed to think that her father and her mother, who had preceded him to the other life by a few years, were together again once more, living a truer and more perfect married life than ever before. Her answer was essentially this: "We know nothing about the other world. We can only hope."

One more experience. A little over a year ago I was riding with one of my college classmates. We got into the car together. I noticed he looked troubled. As he was a physician, I thought very likely he had just been calling upon some patient who was in a dangerous condition; and I ventured to say to him: "You look troubled; I hope there is nothing serious." Then he explained to me that he had just been to call upon his daughter, a married lady, with several young children. He had been there to try to persuade her to go back again to church, the Baptist church. She had told him that she had quit for good; that she had no further use for the church; that they taught things that nobody believed; that she didn't care even to have her children go to Sunday school. Then he turned with a sad

expression on his face, showing how his own faith had been wavering, and said: "Goddard, as you grow older, do you find that you can hold on to the faith of your youth?" He seemed very much surprised at my answer: "Yes; and a good deal more."

One more experience, and for this I will draw from *The Literary Digest* of January 3, 1931. A man had sent around a questionnaire to the best strong minds that he knew, asking whether they believed in a future life, and, if so, on what they based that belief. There were, perhaps, twenty answers given in that number of *The Literary Digest.* I will speak of only two.

The first was by one who was very willing to be called an agnostic. He said: "If an agnostic simply means one who does not know, I am in that classification. What is the use of guessing and arguing about something that you know nothing about? For my own part, I found less and less interest in the subject, as I got older." Then he made this remarkable statement: "If the Creator had intended that we should know, He would have informed us."

The other whom I will quote—a minister of the Gospel, one of the greatest preachers this country has ever seen—used so many big words in his answer that I will read it, for fear of missing any of them:

> Spiritual values in man's life, goodness, truth, beauty and love, seem to me not only too precious, but too consubstantial with the reality which is behind all things to be regarded merely as the negligible and perishable by-products of a cosmic process that does not care for them. Upon the contrary, I must believe that they represent creative reality; that creative reality cares for them; that creative reality will preserve them, and, in doing so, will preserve the personalities in whom they always inhere.

If that answer had been made by a college professor of psychology, it certainly would not have appeared strange; and there are, doubtless, many people who would loudly applaud it. But I believe the vast majority of people are not satisfied with con-substantialities, cosmic processes, and creative realities. They want a Heavenly Father. They are

not satisfied with Scriptures from which whole chapters, and perhaps whole books, might be culled as practically useless at the present day. They want the Word of God that has a message for you and for me, and that is established forever on earth, as we are told it is established forever in Heaven. They are not satisfied with guesses and vain hopes about another life. They want to know that our Redeemer liveth, and, because He lives, we shall live also.

An analysis of the above statements reveals three very important facts. First, we find either a very hazy belief in Three Persons,—such as is portrayed in the Boston Public Library in Sargent's painting that you are all familiar with, three faces and three bodies, all in a kind of misty atmosphere, bound together with a ribbon or sash,—either that idea of Three Persons, or else a denial of the Divinity of the Lord. In this latter case, there is of necessity a denial of at least a part of the Scriptures, and in one sense a denial of all the Scriptures. If we do not believe the Scriptures, we cannot feel that we have any authority in regard to the other life, except of course Swedenborg's testimony. In consequence we are bound to live a hopeless life, with the main purpose taken away from it.

I have been pointing out some of the fundamental defects found among all sorts of persons all about us. The New Church can supply a remedy, and it is her duty to do so. "Two things by which Heaven is shut to men of the church"—notice that expression, "to men of the church," men who have an opportunity to learn and be instructed—"two things by which Heaven is shut to men of the church are, denial of the Lord's Divinity, and denial of the holiness of the Scriptures." In the same book, "Apocalypse Explained," we find the same truth put in positive form: "The first and primary thought that opens Heaven to man is thought concerning God." In "True Christian Religion" occurs the statement: "A belief in Three Gods has perverted all things of the church." The first thing that is taught anyone going into the other life is, that the Lord

Jesus Christ is the One God of Heaven and earth, and that He is the Heavenly Father of all. The first vision of John in the Apocalypse was the overwhelming vision of the Lord Jesus Christ. We can take up, if we wish, the testimony of the disciples. The man I was speaking to you about a while ago, who believed in Three Persons, said that he had always been brought up in that belief; that he never understood it, but that the Bible taught Three Persons. I surprised him by telling him that there was not anything in the Bible that spoke of Three Persons. Then he brought up a passage which he thought was a clincher, in which the Lord Himself, when He commissioned His disciples to go out and preach and teach all persons, told them to baptize "in the name of the Father and of the Son and of the Holy Ghost." When I explained to him what the New-Church interpretation was of that expression, that it meant a complete consecration of the heart and intellect and service to the Lord, he said, "I am willing to accept a deeper meaning, such as you give, but I cannot throw away the literal meaning. They were told to baptize in the name of those three." I said, "Did they baptize in that way?" I don't know of a single passage—and if I am wrong I should like to be corrected—I don't know of a single passage in the Acts of the Apostles, or the Epistles, where Peter baptized, or Paul baptized, or Philip the Evangelist baptized, and used that formula. They baptized in the name of the Lord Jesus Christ; they baptized in the name of the Lord; they baptized into Jesus Christ, and such other expressions; but not a single one that I can find indicates Three Persons. Now, if those very disciples, some of whom at least had heard those words from the Lord, took them with the idea of a single God, certainly they ought to be right. And Peter, you know, the Apostle of the Catholic Church, speaking of Jesus Christ, says: "There is none other name under heaven given among men whereby we can be saved." Paul says: "In Him dwelleth all the fulness of the Godhead bodily." John, the Apostle of the New Church, says, in the First Epistle: "There are three that bear record in Heaven,

—and these three are One." And the Lord Himself teaches: "He that hath seen Me, hath seen the Father. . . . I and the Father are One." We find the same truth all through the Scriptures. Going back to Isaiah, we find: "Unto us a Child is born, unto us a Son is given"; and the Son is the Everlasting Father, the Mighty God.

How can the New Church carry out its mission in teaching these things?

I think, first, it should be done in a humble, sympathetic, charitable spirit. Swedenborg states that the holy state of worship, which is rooted-in in infancy, cannot endure violence, but only a gentle and kindly bending. The angels who are attendant upon us are enjoined by the Lord to deal gently. One of the most impressive sermons I ever heard from the Old Church was one by Edward Everett Hale, in my college days. His text was: "Thy gentleness hath made me great." It made a great impression upon me at the time, but I never half learned the lesson. It is only as I am approaching old age that I can begin to realize that a harsh, cold intellectual pounding rarely produces any enduring results.

The next point I think of would be, real confidence in our teaching. That, perhaps, seems strange to say to a New-Church audience; and yet, I have heard so many New-Church people say things like these: "I don't see but that these people believe about as we do"; "What is the use of doctrine anyway? It is the question of life and charity that is the main thing." We know that confidence is the main asset of any salesman. A man with mediocre ability can go and make sales, if he knows, and can make other people know, that he has a product that is far better than anything else in the market. That is what we as New-Church people ought to know.

How are we to gain this confidence? One thing that Swedenborg tells us is, to go to the Word, and read it "under the Lord's auspices." He brings that out in contrast with one's own auspices, where one depends on his own intellect to decide for him. He tells us that "an affirma-

tive state of mind is the first abode of good which flows in from the Lord," and that if we read the Word with a real affection for it, we shall then be led to know all the things which are useful for our lives. "Through the internal sense the Lord's life inflows into the literal sense in accordance with the affection of him who is reading it."

In gaining confidence, allow me to state what I have found useful in my own case. For those who are a good deal broader minded, it might not have so much use. For a narrow-track mind, I don't know anything better than to take one subject and carry it through until you arrive at a conclusion; and when you have once believed, you can believe everything else in the same way. Last year, for instance, I took the subject "mountains." With Young's "Concordance," I made a list of every verse in the Bible that contained the word "mountain" or "hill"; then, opposite that, I took a list from Searle's "Index" of every passage in Swedenborg that touched on those verses. Then, with the help of Pott's "Concordance," I read hundreds of passages, perhaps thousands, in which those words occurred. When I got through, I believed in correspondences. I don't mean to say that I was very shaky before: but I certainly increased my belief then, and now it is absolutely unshakable. Anyone else can get it in the same way, if he wants to.

In my Sunday-school class this year, in studying the subject of the correspondences of light and heat, I came across this sentence in Swedenborg: "Light modifies; heat changes the state." Well, I thought for my own interests I would carry that through, and I started in the mineral kingdom, with ice. As you see the sunshine on the icebergs floating in the water, and watch the changing iridescent colors, you are impressed with the marvelous beauty; but it stays ice just the same. Ice has no power of itself. Through the force of gravity, it grinds out the beautiful fjords of Norway. Through the influence of the ocean currents and the wind, it crushes vessels in the ocean. Apply heat, and you have the same substance chemically,

but how different in its power. Water is the absolute essential of every bit of vegetable and animal life upon the globe. It has wonderful powers besides those of assuaging the thirst of plants and animals. Look out upon the water on a beautiful moonlight night, or in a storm, or at sunrise, and see what beauty appears in the wonderful changes. "Light modifies." It is still water. Try heat again, and the water is converted into steam, the great force which built up all our great industries during the last century, furnishing the power for the locomotives and the steamboats and the power plants. We might call the nineteenth century a century of steam power. Heat produced it. Follow through for yourselves the carbon series—vegetation, peat, lignite, bituminous coal, anthracite coal, graphite, diamond—and note the changes produced by heat, combined, to be sure, with other agencies. Try the vegetable kingdom, and note that heat is required to make the seed germinate, and the tree grow. Try the animal kingdom. Follow that through. See how it is that the butterfly, with heat, evolves from the grub. Go up into the spiritual plane. We may change an ignorant man into an intelligent man by light, i.e., by truth; but that does not change his character. To change his character we need heat—the influence of love. We will find many places in the Bible which will at first appear to give the wonderful power of light alone. "In Him was life, and the life was the light of men." Swedenborg will tell you that wherever life is spoken of there is always heat; and wherever light is spoken of as coming from the Lord, or coming from the sun itself, it always comes with heat, and has its origin in heat. The separation is made only in the recipient conditions.

We can, of course, teach much from Swedenborg indirectly, and after a while directly; but at first I believe we must depend upon the Word. As the Lord says: "They have Moses and the Prophets; if they hear not them, neither will they be persuaded, though one rose from the dead." Many of these Old-Church people are thoroughly conversant with the Scriptures. More than once I have

been ashamed to know so little as compared with them. They can quote and quote and quote, and give you the chapter, and oftentimes the verse, in which certain words appear. If we can take those phrases, and be ready to explain with things at our tongue's end and finger tips, they are ready to receive.

Take it on the subject of the teaching of life after death. Our agnostic said that if the Lord had intended us to know, He would have told us. I doubt if you can turn at random to a page in the Bible that does not involve something about the other life, if properly explained; but in addition there are hundreds of passages where, in the plainest language, the other life is taught distinctly. "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight," is one of the plainest passages. Paul says: "It is sown a natural body; it is raised a spiritual body." In some of the sentences where at first, perhaps, we do not realize it, it is plainly told—in passages like these: "Precious in the sight of the Lord is the death of His saints"; "I have no pleasure in the death of the wicked." Now, if death ended all in this world, it would be precisely the opposite, of course. David, after losing one of his sons, said: "I shall go to him, but he will not return to me." In many cases we have more definite information that there is another life, not merely the thought that there is another life: "In my Father's house are many mansions," showing the different societies there; "if it were not so, I would have told you." Doesn't that sentence, that remarkable sentence, "If it were not so, I would have told you," show you the value of it? "I go to prepare a place for you."

Not only do we have knowledge of the Heavens, but we have the New-Church idea of hell: "If I make my bed in hell, behold! Thou art there." The Lord's Providence is there. But who makes our bed? The Lord does not send us down to hell. We go there ourselves. "If I make my bed in hell." The World of Spirits is taught in the Bible, but not as distinctly. Unfortunately, the word "Hades" is

translated in various ways. It is sometimes "hell," sometimes "death," sometimes "grave," sometimes "the lower parts of the earth." In one case, it is "the four corners of the earth." But perhaps one of the plainest statements we have to prove there is a World of Spirits is the one in Revelation, xx, 12, where John speaks of seeing the dead, and seeing the judgment going on. Heaven and hell are the abodes after the judgment. The very fact that he saw the judgment going on, shows that it was in the World of Spirits.

There are ever so many subjects which the New Church can explain with great power. Many of them have been dwelt upon very fully many times by many writers,—such as marriage, the other life, and so on. There is one especially that I want to speak of now, which, so far as I know, has not been dealt with nearly as fully as it can be advantageously; and that is the subject of Remains. I believe we could make a great deal more of that than I have ever noticed in the course of my reading. Of course, Swedenborg sometimes uses that word "remains" in the general significance of all the goods and truths stored up during a man's life; but I will deal with it only in the narrower sense in which we commonly use it, as the good and true things learned from the Word in infancy and early childhood, including the states of innocence, love and charity accompanying, and which are made the basis of regeneration later. In that meaning of "remains," Swedenborg tells us that they are absolutely essential. No one could ever be regenerated without remains. The Lord sees to it that everyone has remains. Swedenborg tells us that just in proportion to the quantity and quality of the remains, the question of the real manhood of the man, in later years, is determined. How important it is then for every parent and every teacher to do all he can in the Lord's service to help in storing up the precious remains which are to be so serviceable later on.

A second point of view as to remains, is that of the parents themselves. I think that has not been dwelt upon

to any great extent in New-Church literature, so far as I have seen it. The very fact that a person is performing the greatest use that can be performed in the proper education and bringing up of children in love of the Word, and love of friends and parents, and of everything that is beautiful, changes his own condition. Many a parent is regenerated largely through the influence of his service to his children.

A third point of view, which I never thought of myself until very recently, is on the side of the angels. Swedenborg tells us what happiness is brought to the angels when a child is reading the Word. The angels understand the internal sense more perfectly when read by one in the innocence of childhood than when it is read by an older person. He tells us, also, that later on in life, when angels are led to bring into man's consciousness these remains to fight against his temptations, they rejoice greatly when, by means of those remains, the man overcomes his temptations. There is joy in Heaven over one sinner that repenteth more than over ninety and nine that need no repentance. How beautiful it is that the stories that are perhaps the most interesting of all stories to the children, are stories which, in themselves, are stories of the storing up of remains,—the story of Joseph, the story of Samuel! How much there is connected with the story of Joseph!

Suppose I just take one year, thirty, to deal with in connection with the subject of remains. Swedenborg deals with it as with fifty, forty-five, forty, and so on, as in the story of Sodom. But, in this number thirty, which denotes a full state of remains, we will notice that Joseph himself, who represents the Lord, was thirty years of age when he stored up the corn in the cities. The priests were thirty years of age before they performed the sacrifices. David, another representative of the Lord, was thirty years of age when he became king of Israel. The Lord Himself was thirty years of age when He began His ministry. All of those are very important truths, very interesting truths to carry out.

I think that a knowledge of remains helps us to appreciate a good many of the fine poems, in a way that we

could not otherwise appreciate them. Take, for instance, those opening lines of "The Old Oaken Bucket":

> How dear to my heart are the scenes of my childhood,
> When fond recollection presents them to view.
> The orchard, the meadow, the deep tangled wildwood,
> And all the loved spots that my infancy knew.

How much more can we feel in those beautiful thoughts, when we realize that the love of home, the love of parents, the love of country, the love of the beauties of nature are all to be made use of later on in the child's life for his regeneration!

Remains have an important value in connection with many of the biggest questions of the day. The subject of birth control, the troubles throughout married life, the question of separation and divorce,—they are all intimately connected with this subject of remains; and the more one believes in the power of remains, the less likely he is to have any of the difficult questions vex him.

I believe that if our young people—I will speak of the young mothers in particular—could realize that in the storing up of remains in their children, by the making of a home, by the proper bringing up of their children, by the holding up of high ideals of manhood, and citizenship, and patriotism itself, they are performing the highest use that can be performed on earth, the highest service that can be imagined,—I believe that if that were fully realized, there would not be so many who would be willing to throw away their birthright for a mess of pottage.

During the century and a half since the time of Swedenborg much has been done by a few ministers and still fewer laymen to spread the New Church; but much more can be done. The trouble is, of course, in ourselves. "A man's foes are they of his own household." We have departed widely from the originally most prominent doctrines, the doctrine of charity and the doctrine of life. We have been unable to pass the real test of true discipleship in love one to another. We must share the responsibility with other churches for the unhappy conditions described by the Japa-

nese some years ago, when the Japanese Government sent a legation to this country to make a special study of the influence of the Christian religion upon the progress and life of the American people. When they went home they reported that the Americans were making immense progress in scientific knowledge, and in material prosperity of every kind; and then they said, "There is very little evidence that the Christian religion is taken seriously by the majority of the American people." What a horrible comment to be made! But is it not true?

"There is a natural joy of activity"—to use a phrase that Mr. Daboll is fond of quoting from President Eliot—"there is a natural joy of activity" in every healthy mind and healthy body. That natural joy of activity can be made to blossom and ripen into the spiritual love of service. In some small measure in our finite way, we can all feel what the Lord expressed on an infinitely higher plane, and infinitely more fully, when He said: "For this end was I born, and for this cause came I into the world, that I might bear witness to the truth." These doctrines have been entrusted to us. Are we true to them? The Church can become a power on earth, because imbued with power from on high.

In closing, it seems very appropriate to bring a message to some of those who are just about to go out into the field of service in the ministry. As I am somewhat beyond the bloom of youth, I hope I may be excused for going back a half century to the words of one of our most beloved ministers of that time. He said that the deepest duty of a minister was to understand, and then to teach others, how the Lord's presence may be felt in the heart. A little further on in the same article he put it in these words: "that the presence of the Lord may be a real thing among men, known by its power to enlighten the mind, to remove evils, to give peace."

For another message let us go back much further—nineteen centuries—to the words of the greatest missionary the world has ever seen. Paul, in his Second Epistle to Timothy, whom he calls his dearly beloved son, and to

whom he naturally wanted to leave the best advice of which he was capable, wrote in the last chapter of that Epistle these solemn words: "I charge thee, therefore, before God, before our Lord Jesus Christ . . . preach the Word; be instant in season, out of season."

And for the final message let us go to the Lord Himself, a message delivered to the Church in regard to His own Second Coming:

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God. . . . Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Asa E. Goddard.

THE LORD'S RESURRECTION BODY

By Edward H. Nutter

IN approaching that subject of most profound and reverent interest, the Lord's resurrection body, and the nature of the changes in His human body which accompanied the process of glorification, we can be helped, I think, to an additional understanding by considering certain natural phenomena.

We are taught that all nature is a theatre representative of the Lord's Kingdom, of the Glory of the Lord, and of the Lord Himself (Arcana Cœlestia, nn. 3000, 3483, and elsewhere abundantly). Natural phenomena, therefore, have a spiritual background and significance; and we are warranted in exploring any natural phenomenon, and drawing such conclusions from it as appear valid and truly correspondential.

In the prophecies of the Lord's Advent in the Old Testament, the symbols used either imply or state clearly that the Advent was to be into the lowest natural state; as in Genesis, where it is said that the seed of the woman would bruise the serpent's head, and it would bruise his heel. The whole history of the Israelites was a foreshadowing of the Lord's life on earth; and the Israelites were the most external, corporeal nation (Doctrine of the Lord, nn. 8 to 11 inclusive, and elsewhere). In Isaiah it is said: "And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt." The flies of Egypt signify sensuous falsities, and the rivers of Egypt false scientifics or false knowledge; so it is plain that the general sense here is, that when the Lord should come into the world, He would have power over falsities of the most external kind.

In the Gospels in many places it is stated that the Lord fulfilled the Scriptures; as in Luke iv, 16-21, where the

Lord Himself so stated. The Scriptures could not have been fulfilled, unless the Lord had entered into the most external human phase, for this had been prophesied. In Revelation the Lord is called "the First and the Last, the Alpha and the Omega, the Beginning and the End, the Almighty" (Rev. xxii, 13).

In the Writings it is said the Lord is in ultimates, and that He put on omnipotence even in ultimates (Apocalypse Revealed, n. 798). The word "ultimate" of course means that beyond which there is none other, the last of a series, final, last step, conclusion. The same is meant by the "Last," the "Omega," the "End," above in Revelation. The human nature the Lord assumed was from the Jews, and the tribe of Judah had gone into worse evil than the rest (Arcana Cœlestia, n. 4815:3). The Nazarites with their hairiness, which is obviously the most external thing of man, represented the Lord in ultimates (Apocalypse Explained, n. 196). References to the same effect in the Scriptures and in the Writings could be multiplied in abundance.

When the Lord was born, His soul was Jehovah, and His body was from the Virgin Mary. In that mysterious process of gestation the Divine Soul took from the mother the human particles necessary to form a body with all of its parts complete. The babe so formed grew to a boy, the boy to a youth, the youth to a man. The human particles which formed the body of this Babe at birth, were added to in the usual way to give the body growth. Later, and step by step, they were put off or changed, so that the Lord could take His glorified body into the Resurrection (Arcana Cœlestia, nn. 1999, 2159, 2511, 3153, 10,825, and abundantly elsewhere).

What was the nature of the changes in the Lord's body that enabled Him to do this?

We are definitely instructed that the change was not one of transmutation; nor was the Divine Essence commingled with the human nature from the mother (Doctrine of the Lord, n. 35). As the Lord during His life on earth re-

jected or put off everything He took from the mother, there must have been a replacement of what He put off by something else, or there would have been a lack of completeness in His body. Of necessity such replacement could only have been with Divine substance: for as glorification proceeded His body became Divine. Again, as the Divine substance, or good, could only flow into forms of Divine truth, this replacement must have been preceded by a reforming or a reversal of the internal structure of the forms of the particles that went to make up His body. Only when the internal forms had been thus altered into forms of Divine truth, and the Word was made flesh and dwelt among us, could the replacement of the natural with the Divine take place. Doubtless there were many planes on which this was going on during the Lord's life on earth.

The organic forms of affections and thoughts in a good man are inclined forward toward the Lord to receive influx from Him, and in an evil man backward towards hell to receive influx therefrom (Divine Providence, n. 319). As the Lord took on a human body with an hereditary tendency toward all evil (Arcana Cœlestia, nn. 1414, 1444, 1573, 5041, 5157), the inclination of the organic forms in it of necessity had to be reversed so that the indwelling Divine could flow into and unite with them and make the human Divine (Heavenly Doctrine, n. 201; Doctrine of the Lord, nn. 32, 34, 35).

In the "Doctrine of the Lord," n. 3, it is said: "That the Lord came into the world in the fulness of times . . . when there was nothing of the Church left; and unless He had then come into the world, and revealed Himself, mankind would have perished in eternal death." Similar statements are made elsewhere (as in Arcana Cœlestia, nn. 6508 and 9228, and in True Christian Religion, n. 755). It would appear that the fulness of times for which the Lord was waiting was when the very limits of evil and externality possible to the human race had been reached by at least a portion of it, so that the humanity He was to assume should have that heredity. The Jews of His day, whose nature He

took on, were the worst, and most external of all human beings (Arcana Cœlestia, nn. 8301, 8588, 9962, 10,033; Apocalypse Explained, nn. 412:29, and 587:18).

Why was it necessary for the Lord to wait until man had reached the extreme limits of externality and evil? Why could He not have come into the world and assumed the human in the very earliest time, and held man from falling away from his first state of celestial innocence? The fact that He did not do so, is of course sufficient evidence that His purposes could not have been thus served. Had He become incarnate earlier, He would not have become the First and the Last, the Alpha and the Omega, the Beginning and the End; and He could not have put on ultimates, for further degrees of externality of course lay beyond the most external of the earliest human race.

We can perhaps be helped to understand why He waited for the fulness of times, by considering the fact that the Lord in taking on the human had to assume once and for all an instrumentality by means of which He could become the Savior and Redeemer of mankind of all races forever, in this and all other worlds.

We are taught that, when we are in the effort to shun and flee from evils and reject falsities in accordance with the Lord's word, and are living a life of charity, we thereby set up an influx from the Lord through the Heavens into ourselves, and that such influx is contingent upon and proportionate to the efflux from us into the life, that is, into the exercises of charity (Arcana Cœlestia, n. 5828; True Christian Religion, n. 814).

It must be assumed that at the beginning of the Most Ancient Church the influx from the Lord into the men of that Church was appropriate to their genius. It was not adequate, however, to hold them in their state of pristine goodness and perception, for they fell or turned away from it. A long sequence of degenerative changes then ensued, wherein mankind became less and less responsive to Divine instruction and influx; and although these were changes adapted to his changing state, the degenerative changes

continued, and man became more and more evil and external, until he had reached the very nadir of degradation beyond which he could not go and remain human (Arcana Cœlestia, n. 4545:7). This was the fulness of times, the great and terrible day of the Lord; and it was the Jews who became the most external and evil of all (*ibid.*, n. 8301, etc., above).

Had the Lord made His Advent earlier, or in a race of higher type than the Jews, there would have been no more reason to expect that the degeneration would stop in the degree assumed, than that it would not start in the first place.

It was essential that the Lord assume an heredity containing the extreme possibility of human externality and evil tendency, else mankind would have slumped entirely below the degree of externality which He might have thus assumed, and no salvation would thereafter have been possible; for they would have been beyond the reach of the Lord's spiritual influx.

The human particles from the mother making up the Lord's body at birth inherently contained structures tending to obstruct the Divine influx of good and truth, and instead to receive evil and falsity. No other conclusion than this is tenable, else the incarnation would have been without object or efficacy (Divine Providence, n. 319; Divine Love and Wisdom, n. 270). By means of these tendencies thus assumed, the Lord was able to bring the hells under control by admitting temptations from the hells into His human, where they could be resisted and dominated by the Divine Itself (Doctrine of the Lord, nn. 33, 34), though of course the Divine Itself could not be tempted. In thus taking on a human nature of the most external character possible to humanity, with its tendencies to evil of every kind, the Lord assumed an instrumentality for the reception of influx from the Divine of universal and complete scope, by means of which He could reach, control, and judge every spirit in the spiritual world. Without such an instrumentality, the influx through the spiritual world would nec-

essarily have been imperfect, or insufficient; for none but the Lord Himself could have a complete and universal nature constituting a receptacle for a universal influx. Anything short of a universal influx must leave some parts of the spiritual world unaffected, or not fully affected, and thus partly unvastated, unjudged, and in disorder. In other words, the work of redemption must have been left incomplete, and thus a failure. The nature which the Lord assumed, however, was tempted at all points like as we are (Heb. iv, 15; Doctrine of the Lord, nn. 12, 34). This could only be, of course, because through the heredity from Mary the whole of hell was attached to, or connected with, every part and particle of His body. The resistance to temptations, therefore, in setting up influx from the Divine into the natural, thus glorifying the Lord, of necessity brought Divine truth to bear upon all in the spiritual world who were in any way sympathetic with, or responsive to, the evils of His human heredity. This, of course, meant all individuals who had passed into the spiritual world; for "that day" so often referred to in the Prophets could not arrive until this could be true.

We know that at His birth the Lord's body must have been much the same as that of any other Jewish babe of the time, of similar maternal lineage. We know that this body was glorified during His lifetime in the world, and that before the resurrection He had rejected all that He took from the mother. Nevertheless He took his body with Him into the resurrection, flesh and bones and all (Luke xxiv, 39; Heavenly Doctrine, n. 286). During His lifetime in the world the body itself must have undergone profound changes to permit of this being done.

We can, I think, be helped to an understanding of these changes, if we go to the most external things of nature, to the rocks and minerals. It is not inappropriate to look for analogies in the most external things of nature to processes in the most external things of *human* nature; and certain of these analogies, if such they are, may be strictly correspondential to the processes of the Lord's glorification. If

such is the case, we have in the rocks a foreshadowing of the Lord's glorification long before man appeared on earth.

Among the changes which minerals have undergone in past geologic times, there are two which are especially in point here. The first is that termed paramorphic change, wherein the internal crystalline structure, or molecular arrangement, of a mineral is completely changed to form another mineral without any change taking place in its chemical composition. Thus the mineral called brookite is altered to the mineral called rutile; aragonite is altered to calcite; and augite, a pyroxene, recrystallizes into uralite, which is a hornblende. The original mineral has a different crystal form, and different optical and other characteristics, from the second mineral. May not this change be analogous to the first stage of glorification of the Lord's body, wherein the organic forms were changed to receive Divine influx instead of evil influx?

The second mineralogic change is that known as replacement, wherein the structural form is unaltered, but the composition is changed. There are many examples of this, of which the silicification processes are the commonest and best known. Shell deposits are sometimes entirely altered to silica by inflowing solutions, without changing the original shell forms. Petrified wood is another common example; and usually the most minute cellular structure of the original wood is perfectly and completely altered to silica. In this process the original material is entirely replaced, or put off and dissipated. There are many other minerals that have been thus changed; and pseudomorphs, as they are called, are frequently met with in the ore minerals. May not this be analogous to a second stage of glorification of the Lord's body, wherein the Divine substance flowed in and replaced the merely human substance, after the organic forms had been reconstituted into forms of perfect Divine truth.

After these two changes were completed, a third glorification stage appears to have been necessary, to enable the Lord to disappear from natural sight, and pass through

unopened doors. This might be considered a kind of spiritizing of the substance of the Lord's body,—somewhat analogous but opposite to what the spiritists mean, when they talk of a spirit being materialized. I know of no natural phenomenon which is especially helpful here, the nearest being the vaporization of liquids and solids. In vaporization, however, the larger organic forms and structures are not retained in the vapor phase, whereas, as I understand it, one of the main objects of the incarnation was to take on human organic forms, purify them, make them forms of Divine truth, and retain them. The Lord thus assumed an instrumentality for giving a new character to the Divine influx. It was as though all light had originally been of a wave-length outside the present visible spectrum, and man was originally able to see in such light. Degenerative changes, as it were, began and continued in man's eyesight, until he was no longer able to see. It was necessary, therefore, that a new light should come into the world, so that man could see, if he were to live.

After the resurrection, further changes in the Lord's body apparently were still necessary. It seems rational to think that He did not pass through the heavens immediately, but rather step by step, each step corresponding to, and resulting from, some internal change within Him. His Disciples on earth had to wait fifty days until Pentecost before receiving the gift of tongues; and it would seem reasonable to think that not until then had the Lord reached the condition of being the Sun of the spiritual world, and one with the Father in the sense of complete, and instant absolute identity. "And the light of the moon became as the light of the sun, and the light of the sun became sevenfold in the day that the Lord bound up the breach of His people and healed the stroke of their wound."

EDWARD H. NUTTER.

THE LETTERS OF WILLIAM HILL

THE life of William Hill is of great significance for the early history of the New Church in America. James Glen lectured in Philadelphia and in Boston in 1784, and stimulated the first interest in the teachings of the New Church in both places, but particularly in the former. The lasting foundations of the Church in Boston were the result of the efforts of William Hill. He also spent considerable time in New York and Philadelphia, and visited Baltimore; and he encouraged the interest which was springing up in these places. Moreover he kept up an extensive correspondence with New-Churchmen throughout the country. This correspondence shows that he was looked to for help on all sorts of questions; and it is highly interesting to learn what were the problems and difficulties of these fathers of the Church of today, and what progress they made in solving them.

The known letters fall into four principal groups: a series written to Robert Carter of Nomony Hall, Virginia, and Baltimore, Maryland,—never before published; a series written to Adam Fonerden of Baltimore; a series to John Hargrove,—published in the *New-Jerusalem Magazine* in 1841 and 1842; and a series to William Jenks of Cambridge, Mass., and later of Bath, Maine,—never before published. Those here presented were written to Robert Carter, all dated before Hill's return to England in 1796. Hill came back to America in 1797; but there is no trace of any further correspondence with Carter.

FREDERIC R. CROWNFIELD.

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I.[1]

Dear Sir, Liverpool, November 19, 1792

As the minister of the Congregation in this place your

[1]This letter and those following are addressed to Robert Carter, and the original manuscripts are to be found in his correspondence

letter addressed to Mr. Mather & Mr. Salmon[2] has been put into my Hands, and I was purposing to make some reply to its Contents when I became acquainted with your Son, who introduced himself this Evening at our meeting, & informs me of a vessel being expected to sail tomorrow morning for America.

We are very happy to hear, that the merciful Lord is bringing forth the Remains & providing himself a Church[3] among you, that his sole Divinity begins to be acknowledged, the *Stone which the Builders have refused, becoming the Head Stone of the Corner, it is the Lord's doing,* & *marvellous in our Eyes,* and we sincerely pray that here and everywhere, the *Little one may become a Thousand.* This is the *Pearl of great price,* which to sell all and buy, is to become rich indeed.

I wish it was in my power to give a satisfactory Answer to the demands in your Letter, respecting Teachers & Schoolmasters in the New Dispensation. It seems as if the Time was not yet arrived for an *ordinate* Exercise of the Ministry in this Dispensation, most of the preaching in this

in the possession of the Baltimore Society. This transcription is made from the photostat copy of that correspondence in the Library of the New-Church Theological School, Cambridge, Mass. Peculiarities of spelling, capitalization, and punctuation have been retained.

Robert Carter, a Virginia planter, became actively interested in the teachings of the New Church about 1790. He corresponded with and supported those in Baltimore who in 1792 organized the first New-Church society in the United States. The Rev. James Wilmer preached for this society for a time, but soon gave up regular services because of his inability to get a living. This letter implies a query of Carter's as to the possibility of getting some one from England, and may hint that Wilmer's difficulties were not merely financial. It may be, too, that Carter's letter, by opening Hill's eyes to the need in this country, bore fruit later in Hill's determination to come to America himself.

[2]Ralph Mather and Joseph Salmon were at one time preachers of Methodism. Mather later came to this country; and Salmon acted as amanuensis for Clowes. See Hindmarsh's "Rise and Progress of the New Jerusalem Church," pp. 64-66, 138n.

[3]The society mentioned above, n. 1.

Kingdom distinct from the former Church being from Laymen, which E. Swedenborg expressly declares is contrary to order, & for my own part I am not perfectly convinced whether a real Good is effected by it, or rather whether the good is done in spreading the Doctrines amongst some, may not be partly counterbalanced by the offence given to others. However I myself have left all Business and am assisting the Friends here in the Character of a Minister, into which I was drawn by their much Solicitation, to endeavour to rescue the New Doctrines from the very ill opinion entertained concerning them, thro' the great Confusion & Disorder of the Society professing them, into which they were continually brought by an overheated Zeal, bordering upon a Sectarian Spirit.

I partly promised to remain with them, until it should please the Lord to send them another Minister, which I have been & still am anxiously waiting for, under the fullest Conviction of my Incapacity for so important an Office in this awful Dispensation of the Love & Mercy of our heavenly Father towards us. Hereby you will perceive that there is little probability of your being supplied with a Minister from this Country at present; and with respect to Education, there is nothing of this kind at present going forward under the Auspices of the New Church, except among private Individuals, but we expect a Friend at Manchester to open a School in the ensuing Summer, and I find he is at a Loss where to look for Assistance.

I am inclined to think, that *Zion should be got up into the High Mountains*, before *Jerusalem lifts up her Voice with Strength*, and that no other can be an *ordinate* Manifestation in the External, particularly as it is said, John saw *no Temples in the New Jerusalem*, that is, no *such* Temples as heretofore, no *external Worship separate from Internal*. Nevertheless, I am convinced, that every Effort to propagate the Truth, from the *pure Love* thereof is good in itself, & tho' we may not always judge aright in the Means, yet the best possible Good will be provided by the Lord. At present it seems as if the Angels were only ascending, &

their Descent commenced but in few, the Delights of Truth in the Understanding are very pleasant & cause much Zeal, but many are the Streights & Difficulties we must pass thro' before the will is purified & the External brought into a divine Correspondence. Life is the All in All and everything else is lighter than the Chaff, which the Wind bloweth away.

I hope to have an Opportunity of saying something that may be more to the purpose on this Subject in a future Correspondence, for from what I have heard from your Son, I feel a strong Desire of continuing a Correspondence with you as an Individual, & this because I plainly perceive I am very unworthy of it; we cannot perhaps altogether lose our aspiring nature, but it is a Wisdom proceeding from the divine mercy to endeavour to give it a proper Direction. Write to me then, my dear Sir, as to an humble Individual who desires to be worthy your Friendship, we can know & embrace each other in Spirit, tho' the Atlantic divides bettween our perishable part, you may at the same time make any Communications for general Service, which I shall be happy to forward here or anywhere, & promote a profitable Intercourse.

But I would not have you address me as Reverend,[4] was I a regular ordained Minister, I should think it belonged to Him alone whose Name is Holy & reverend. The Societies in this Kingdom are encreasing, and new Ones continually forming, at London, Manchester, Bristol, Birmingham & Liverpool, they are the most numerous, & these places have external Churches, wherein I trust the Internal is forming & regeneration going on. We are here about 30 or perhaps 40 families, but all do not join us in our place of Worship. I think the internal Church is more forming by the circulation of the Writings & reading Meetings than by preaching. But it is possible I may err.

I send you the Apocalypse revealed, 5 Vol. of Arcana, &

[4]This title is regularly and, as shown here, incorrectly applied to Hill in almost every reference and account of him in our literature.

the Hyeroglyphs.[5] They, translated lately supposing you may not have them. If you want any other Books, we can supply you with them, as the Bookseller here keeps an Assortment on our Account. We are given to expect the first part of the Conjugal Love soon after Christmas.

I began to write this at Midnight having no other Time at present, you will therefore excuse its manner. Our Friends salute you & your Society with much Affection; may the Blessing of the Mercy of the Only Lord our heavenly parent be upon you. Believe me desirous of being truly & faithfully

Your Brother
William Hill

Robt. Carter, Esq.
Nomony Hall, Westmd[6] County
Virginia

II

Liverpool, Oct. 30, 1793

My dear Sir:

When your last Favour came addressed to me, I was resident in London, where my Friend Mr. Banning of the post office in this place, transmitted it to me. I have frequently meditated to reply to it, but by some Means or other have been prevented, but an Opportunity offers by our Friend Mr. Peeling who is going for America, which I am happy to embrace of sending to you.

As I left your Letter in London, I cannot answer so particularly to its Contents as I would wish, but respecting the Books which you received, I have to observe, that the great part of them to the Amount of between £2 and £3 were paid for by Order of your Son on Mr. Mauray of this place. The small pamphlets I meant to present you with. The

[5]Swedenborg's "An Hieroglyphic Key to Natural and Spiritual Mysteries." This was published posthumously by Hindmarsh in a Latin edition, and in 1792 in an English translation. See Hyde's "Bibliography of the Works of Swedenborg," nn. 398, 399.

[6]Westmoreland County.

Hogshead of Tobacco for the value of which you enclosed me an Order, I believe is not yet sold, when it is, Mr. Banning will receive the Amount if I am absent, and be ready to supply you with any Books for the same, which you may send to me for. However I rather expect to be at Hand myself, as I purpose making my Abode principally at Liverpool, tho' this is by no means certain.

Respecting the State of the Church in England, I have the Satisfaction of being persuaded that it is making a progress more than appears to outward Observation, although I am inclined to think this Kingdom must undergo some awful Visitation and Vastation before a Way can be made for any ordinate outward Establishment thereof. The Attempts made for this purpose have been mostly frustrated, and become Stumbling Blocks to the Jews and to the Greeks of the present Day, who are but too much inclined as were the Anakims of Old to look upon us as Grasshoppers without our endeavouring to appear as such; and the Truths manifested in the small pamphlet I sent you from Mr. Clowes, are being continually confirmed. Nevertheless the more important Work which is the internal Work of purification is through Divine Mercy going forward in Numbers, who have subscribed to the New Name of our ever adorable Lord and Father, and hereby good is really doing to Zion, according to his own good pleasure, and the Walls of Jerusalem so built as that they can never be taken down. I am continually blessed with the privelege of seeing that this Divine Work is going on, tho' in a Manner unobserved by the World at large. Reading the Writings and private Meetings seem most effectual at present, in promoting the Cause of Truth, and the most interior Minds see it as a Time rather to hang their Harps upon the Willows, than to make a Boast of their Priveleges, to retire into the inner Chambers and shut the Doors about them, rather than be emulous of much outward Appearance, until the Indignation which is coming be overpast.

In the Mean Time, the Translation of the Writings is going forward, Mr. Clowes has sent the Treatise on Con-

jugial Love to the press, and is proceeding with the Arcana, likewise purposes preparing for a New Translation of the Word. Strictures upon the Decalogue extracted from the Apocalypsis Explicata is also going to the press, and the whole of that Work is preparing.[1] I am pressed to enquire whether you think any Assistance could be had in America to publish this Work there, and if there is likely to be any Encouragement in the Way of Sale. I often entertain Hopes of a more flourishing Church in America, than I can expect to see in Europe, and I have had frequent Intentions of paying you a Visit. I suppose you have heard of Mr. Duché's[2] Return to America. He was the first who lent me the Writings, being then a Lover of them, but how he is inclined towards them now, I cannot tell; it was supposed he had laid them aside, but I think this could not be the Case entirely—If you should go to Philadelphia, it will give me much pleasure to hear of your seeing Him; and I beg you will excuse me so long delaying to write to you, which has been partly from some Intention of seeing you, tho' now laid aside for the present, and indulge me with the Honour of your Correspondence, as often as Leisure and Inclination can meet. May the alone Lord and Father bless you in all your Endeavours to promote the Reception of Him and His Kingdom, and give you to his Zion redeemed with Judgment & Jerusalem a praise on the Earth.— In all affectn. and Esteem, I am, dear Sir—

Ever Your's

William Hill

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[1]The translation of "Apocalypse Explained" was Hill's own work, finished shortly before his death in 1804.

[2]The Rev. Jacob Duché, a clergyman of the Church of England, had been in America at the time of the opening of the Continental Congress, and offered the prayer at its first session. In London members of the "Theosophic Society" founded by Hindmarsh in 1784, used to attend Duché's services prior to the establishment of separate New-Church services in 1787. See NEW-CHURCH REVIEW, Vol. xxii, pp. 210, 404.

III

Boston, June 9, 1794.

Dear Sir,

If you are as desirous of seeing the Translation of the Treatise on Conjugial Love as we have been in England, I am persuaded you will be gratified in having it transmitted to you as soon as possible, and will experience the greatest Satisfaction in the Perusal. I therefore take the earliest Opportunity of forwarding a Copy to you, which I have just brought from London, having been arrived here only 2 Days. The Preface and Glossary by the Translator, were not printed when I left London, but as it was a desirable Work for me to read during the Voyage, I brought what I could get of it, leaving Directions for what was wanting to complete this and another Copy to be sent after me. I hope therefore to have the pleasure to send you the Remainder, if not to hand it you myself some time towards Winter. I have not a Doubt but you will readily excuse the pencil Marks, which were occasioned by my comparing it with the Original on my Voyage, and they are in general of such Expressions as must necessarily lose much of their Beauty by any Translation. This Work indeed suffers greater Loss in this Respect than any I have seen, notwithstanding the Translator has done it all possible Justice, and has herein given us an additional proof of his superior Abilities, and indefatigable Labours, in the Cause of Truth. The sixth Volume of the Arcana is in the press, from the same Hand.

I am happy in being persuaded that the Doctrines are gaining good Ground in England, though not much to the Eye of the World. I suppose you will have heard of the Meetings for public Worship and preaching at Eastcheap, Liverpool and Birmingham having been discontinued, which I have the Consolation to believe has done no real Injury to the Cause; at the latter place however they have lately opened again, having built another place for their Meetings — There is a large Congregation at Manchester.

I am quite at a Loss what to think of Boston at present

with Respect to Religion; in the short Time that I have been here I have heard a great deal of Talk concerning it, and attending two of their popular Meetings, but I must say there seems too much of doctrinal Zeal, and too much of Babel, however there is good Reason to hope, that the Fermentation which appears will prepare the Way for the Light of Heaven to become manifest, and duly operate in the Life.

I hope I shall be favoured with your Correspondence here, and Information respecting the progress of the Writings about you. If you are acquainted with any Readers in these parts, you will also oblige me by your Recommendation to them. If you have any Idea respecting the plan of settling the Land in Kentucky of which I herewith send you a Copy, I shall be glad likewise to hear from you respecting it, as I am a proprietor in them, and have full powers to dispose of the gratuitant Lots.

Please to direct for me at present at the Post Office.

Hoping to hear from you soon, I remain, dear Sir,

Ever affecy. Your's

W. Hill

P.S. Before I left England I received I think ab. £1, 15.0 the nt. prod: of the Tobacco, which I hope shall have an Opportunity of handing to you.

N.B. I shall send the Book &c. the first opportunity to Baltimore to be left at Mr. Jno. Pleasant, Merchant Calvert Street.

IV

Cambridge, July 11, 1794.

Dear Sir,

I am duly favoured with your's of the 29th ult: for which I thank you, and for your kind sentiments in my Favour, which however I do not consider as properly belonging to me. I am obliged to you likewise for your kind offer to cooperate with us in our plan upon the State of Kentucky. I believe I enclosed you one of the plans in the packet I sent for you to Philadelphia, by a vessel which

lately sailed for that port, directed to the Care of John Pleasant of Baltimore, under Cover to Stephen Collins of Philadelphia, whom I desired to forward it by that Way to you; or if he should be acquainted with you, by any other Way he may think more convenient. What I have to do, as a Sharer in the Lot of Land marked out in the plan, is to give away the gratuitant Lots of 150 Acres each, to any that may engage to settle them, for which I have regular and full powers from the Trustees.

I sincerely wish, my dear Sir, that it was in my power to reply to the Questions contained in your Letter, to your Satisfaction and my own; but they are Subjects upon which my own Mind has so much fluctuated, and experienced some detriment therefrom, that I have for some Time past, been very cautious of venturing an opinion concerning them, and been desirous, as far as possible, to leave the Consideration of them to those who can better endure the Agitation thereby induced in the natural principle. Nevertheless I find myself at Liberty with you, to declare my present Sentiments concerning them, under the persuasion, that you will bear with me in Candour, though they may be erroneous.

I consider the Modes of Government that have prevailed upon this Earth, to have been of three Kinds: The *first* was *paternal* or *celestial:* The second was *Monarchical* or *Spiritual:* the Third was *Democratical,* or *natural.*

The first had place as correspondent with the Lord's Government in the internal Man, by the Influx of Love into the Will, whereby He was acknowledged as a Father. *The Second* took place on the Cessation of the First, as Correspondent with the Lord's Government by Means of Truth received in the Understanding, by virtue of which the Lord is called a King. *The Third,* a correspondent to the Government of Man's proprium, now as then, rises on the Ruins of the two former, in which there remains some outward acknowledgment of the Lord, but merely natural, for the sake of what is natural, and therefore He saith, *"When the Son of Man cometh shall he find Faith on the Earth."*

Hence I am disposed to think that all the Nations upon this Earth are verging to *Democracy* as a Consequence of their natural State, and non-acknowledgment of the Divinity of the Lord's Humanity:—nevertheless, it may be a *better state* than Monarchy, as it is at present perverted and abused, in the same manner as it is better for a man to be merely natural than to profess to be spiritual, whilst he perverts and abuses the Laws of spiritual Order. Whether Mankind will universally rise out of the State into which they are thus permitted to descend, when the Divine purposes therein have been answered, so as to become spiritual and have a correspondent spiritual Form of Government, or whether their natural Form admitting somewhat of a spiritual principle, will be as far as possible perfected, so as to correspond to the spiritual natural Heavens, where the Acknowledgment of the Lord is sensual and natural, and the Life that of Obedience grounded in Faith, without spiritual perception, I cannot positively decide. With Respect also to *Monarchy:* whether the Lord's Kingly Government, which exists in the spiritual Heavens, by Virtue of spiritual perception grounded in Charity, will find its full correspondence on Earth in personal Royalty administering the Laws of Order, or whether the Word on Earth will be considered as the Representative of the Divine Royalty, whence all Laws will be issued, and executed by superior and inferior Officers, I am also at a Loss to determine in my Mind. But I am disposed to expect the former may be the Case, that the heavenly Government may have its full correspondent Manifestation in the outward World; the *Representation* from the people being annexed, to obviate the difficulties that may arise from the Want of the manifestation of Quality which hath place in the heavenly Societies, where the prince is necessarily the wisest; this also may represent the *Consent* of Man to be governed, according to which the Lord leads him, or the *Reaction* of Man according to which the Lord acts in ultimates from first principles, and without which, therefore, he cannot operate Man's Salvation. Whereas mere Democracy, or

Representation alone, seems to correspond to Reaction alone, or to Man's supposing that he is self moved, as may be the Case sometimes in the natural Heavens, where they do not like the celestial perceive, nor like the spiritual *interiorly* acknowledge the Lord's Influx. As to the *Celestial* or *paternal Government*, corresponding with the celestial Heavens, this it is to be presumed must have its Existence again on Earth; perhaps it may already have place amongst the innocent Africans, who are in the celestial Ground.

Thus I am led to conceive it probable, that all the *three* Kinds of Government may have Existence, corresponding with the 3 Heavens, and according to the Genius of different Nations. When therefore, I am understood to prefer Monarchy to Democracy, I would be understood also to mean Monarchy founded upon such principles, and executed by such Monarchs, as E. S. frequently describes in his Writings, and not such as exist at present, all which I apprehend must be overturned, as well as the Systems of Faith in Religion, from which they are derived by Correspondency.

In short, I am well convinced that Man cannot govern or restrain his own Evils, but that it must be the Lord in him, if it be done at all. I am therefore led to prefer that Mode of Government, which most truly depicts and represents the Lord's Government of Man, as a Subject of his spiritual Kingdom. But there is a higher and more perfect Government which is the celestial or paternal, in the Existence of which I can rejoice, though I cannot become a Subject of it.

In regard to the Form of ecclesiastic Government, similar Reasons may be applied; give me Leave to transcribe the Words of our illuminated Author, who in his Appendix to the Theology,[1] says, "Notum est quod ut aliquid perfectum sit, erit Trinum in justo ordine, unum sub altero, et communicatio intercedens, et quod hoc Trinum faciat unum; non aliter a columna, super qua est Coronamentum, sub hoc

[1]I.e. The "Coronis." The quotation is the famous one from n. 17.

teres Subtensio, et sub hac stylobata. Tale Trinum est Homo; Supremum ejus est Caput, medium ejus est Corpus, et infimum ejus sunt pedes et plantae. Omne Regnum in hoc aemulatur Hominem; ibi erit Rex ut Caput, praeterea Tribuni et officiarii ut Corpus, ac Rustici cum Servis ut pedes et plantae: Similiter in Ecclesia, Primus Infulatus, Antistites parochi, et Flamines sub illis. Ipse Mundus nec subsistit nisi tria consequentia in ordine sint, quae sunt Mane, Meridies et Vespera; ut et quotannis Ver, Aestas et Autumnus"—

The Objections that are urged in your Letter, as respecting Monarchy, may all be removed by a due Consideration of the Laws of Divine Permission. Regeneration from a spiritual Ground or by Means of the Understanding is not ordinate in itself, being an evil as to the Ground of its Necessity, but the celestial principle being closed, it became in a manner ordinate by virtue of the End, which could not otherwise be attained. The same may be applied to Monarchy as corresponding to Government by Truth, which perhaps was finally made completely ordinate in its principle and operation, by the Union of the Divine and Human in the LORD, by virtue whereof He can enlighten immediate from Himself Man's lower principles, which before was effected mediately and permissively. It is true the Jews had a Monarchy though they were merely natural, but it is to be always remembered that they represented the spiritual, of consequence their Government represented spiritual Government. Hence though their desiring a King was charged upon them as an Evil, representing thereby the Ground of the Admission of spiritual Influx which was the perversion of the celestial, in consequence whereof Love could no longer rule, nor the Truth of Love exist, yet notwithstanding, their Kings were afterwards the Anointed of JEHOVAH, representing thereby the Influx of Love Divine into Truth; and thus Conjunction by the Good therein originating.

In regard to the Censure to which Luther and other protestors and Dissenters may become liable, very good Men

may sometimes forget to distinguish between a Good and a Good abused, when thro' an Indignance at the wrong parts of any System, and the Corruptions and Abuses that have crept in and perverted its best parts and purposes, they are led to involve the whole together in undistinguished Reprobation. To the same Imperfection of human Nature, may be attributed the Error (if it be an error) into which the Members of the New Church fall when they violently reprobate Monarchy and advocate Democracy. Democracy and Infidelity may be closely allied, and yet those who erroneously vindicate the former be quite exculpated from the latter, as the Error (if it be an Error) may not at all belong to the internal Man, but to the unregenerate part of the natural principle. May we not suppose, that so long as any part of the principle remains unregenerate, the principles of Truth in their Descent into outward Things must operate more or less erroneously, and therefore only permissively, by Reason of the Infirmity which adheres? Is it then to be wondered at if the same Thing takes place in the universal as the individual State?

On the Manifestations of Disorder by the Reception of Truth we usually think of starving or killing the whole natural principle where the Disorder lies, and fall to Work accordingly; not seeing, then, that Regeneration consists in the Vivification of that principle with all its Enjoyments, by virtue of the Admission of heavenly Life and Light. In the former State our Attention is perhaps mostly occupied in the Discovery of the Evil and the False in ourselves and others, and in the Adoption of Means to extirpate them; in the latter perhaps we are more attentive to cherish the Good, and provide for its Encrease; and our general Judgment respecting all Things of whatever nature, will derive it's Tincture from the State through which we are passing ourselves. Hence if we would think aright in all Things, it seems our grand Concern should be, *to deposit the measured Wheat, the appointed Barley, and the Rye appointed,* which relates to the Application of Good and Truth and Knowledges to Life, or the fixation thereof in the natural

Man from the spiritual; as well as *to the ploughing for sowing, and opening and harrowing the Land*, which relates to the learning and knowing of Truths, that so we may be instructed to Judgment, &c. See Isai. XXVIII. 22, 24, 26.

If the Friends at Baltimore know the Distractions into which the New Jerusalem has frequently fallen in England through the Agitation of Questions relating to Modes of Government, both ecclesiastic and civil, I think they would profit from their Experience, and see it their great privelege, in Quietness and Simplicity, to feed upon the heavenly Manna, in the principles of universal Love and Charity; distributing to others, as Occasion may offer, in the Way of Providence; becoming hereby the most valuable and peaceable, if not the most conspicuous Members of Society; cherishing all Good, and promoting every useful purpose, in whatever Form of Government, ecclesiastic or civil, their Lot may be found.

For my own part, having suffered much Inconvenience and Detriment to the spiritual Life, from political Concernments, it has for some Time been my Wish to leave them as much as possible, and pursue such a Conduct; and so far as I have through Mercy been able so to conduct myself, I have found more Success in recommending the heavenly and peaceable Doctrines of the New Jerusalem, than under the Superabundance of outward Zeal by which I was formerly influenced.

I have the Satisfaction to inform you that a Dialogue of Mr. Clowes on the Sacrament is published in Boston, and the Heavenly Doctrines of the New Jerusalem, and first Chapter of the Arcana Celestia I expect will be out shortly, as also the Summary View;[2] they will be sold at Benjamin Larkin's. I have only found one Reader in Boston, but I expect there will soon be some more added; I have also procured the Writings Admission into the College Library

[2]These were published at Hill's own expense. New Churchman, vol. I, p. 540.

here,[3] having already two or three Converts amongst the Students. Some of the Clergy of Boston have likewise applied to me for them, and read and applied again, and several respectable Characters among the Representatives have took Tracts with them to make them known where they reside. I shall be glad to be informed if you have printed any of the Works in Baltimore, and which of them.

I beg my Love to the Members of your Society, and sincerely wishing you all Encrease of Heavenly Good and Truth, remain, dear Sir,

Very affectionately your's,

W. Hill.

Can you inform me what may be the most advantageous Way of disposing of Money in America, so as to derive an Interest from it. The Banks here do not allow any Interest for a Deposit, so that I have a Sum of Money laying useless, and according to present Appearances it seems probable I may not be disposed to leave this part of Country 'til another year. What would you do with Money in such a Case. Your Answer will be esteemed a particular Favour. Also if you know where Mr. Pilling of England is, who was charged with the last Letter I wrote to you from Liverpool.

V

Cambridge Aug. 20, 1794

Dear Sir,

I am much obliged to you for your Favour by Mr. Fonerden,[1] and for introducing to me so agreeable and sensible a Gentleman, as Mr. F. appears to be, but am sorry that his Engagements have prevented me the Opportunity of forming a particular Acquaintance with him.

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[3]This is the set later found by Thomas Worcester. By exchange it is now in the Library of the New-Church Theological School. For an account of this copy see NEW-CHURCH REVIEW, vol. xiii, p. 455.

[1]Doubtless Adam Fonerden, at this time a Methodist, who was one of the means of bringing John Hargrove into the New Church. A number of Hill's letters to him form a part of this correspondence.

I thank you likewise for the Candour with which you are pleased to express yourself respecting the Sentiments upon Government crude and indigested as they must appear: perhaps I ought to have observed in order to prevent any Mistake, that what I was led to say to you upon this Subject, was not to be considered as the Sentiments of any Society in England; in the general principle I believe a Majority of our Friends there may agree with me, but the particulars were such as occurred to my own Mind whilst I was writing to you, and some of them had never been suggested before.

Mr. F. has here interrupted me, and we have had a particular Conversation upon the Doctrines, for which I would be very thankful to our Merciful Lord; Mr. F. seems passing through very sim[ilar] States to what I experienced.[2]

. . . . . .

but he will become in the Hands of the Lord's in Instrument of great Use in his New Church; but I conceive Mr. F. to be an exemplary Man, regarding Religion more for the Life than Doctrine, and will consequently proceed gently but surely with them.

I have published in Boston the "Heavenly Doctrines", "the Divinity of the Redeemer explained by Dr. Hodson", the Tract on Influx, and first Chap. of Arcana. I hope some Fruit of Use will be derived thro' Divine Mercy.

Will you be so kind to send to Mr. Bayley to send me on your Acct. 3 Theologies[3] — 100[4] Copies of the Doctrine of Life, by first Vessel, directed to me at Mrs. Gray's, Boston. They are for sale.

I have only Time to beg Respects to all Friends and remain —dear Sir —

Sincerely Your's

Excuse great Haste. W. Hill.

[2]This apparently is the end of a paragraph. The sentence which begins the next is at the bottom of the page and has been torn. Only the letters "the Doctr" - - - survive.

[3]I.e. The True Christian Religion.

[4]This number has been altered and it is hard to be sure whether 50 or 100 was written first.

VI

Cambridge Nov. 27, 1794

Dear Sir

Seeing an Advertisement in the Baltimore paper for the printing of E. S. Writings, I think it proper to inform you what I have published here & am about publishing, which are as follows.

Heavenly Doctrines without Extracts
Treatise on Influx
Dr. Hodson's Divinity of the Redeemer explained
Clowes's Dialogues on the Sacrament
Aphorism's or Wisdom's Dictates[1]
1 Chap. of Arcana Celestia. 2nd in the press[2]
1 Part of Divine Love and Wisdom. 2nd in the press
Dialogues between Sophron and Philadelphus Do.
Doctrine of the Lord. Do.

I had given Orders to prepare for the Doctrine of the Sacred Scriptures, but lent the only Copy I had to a friend, who unfortunately lost a part of it. If I put any other in Hand therefore it will be the small Tract on Faith.

Hindmarsh's Letters to Priestley are very useful here among the Clergy, and if my Hands were not so full, I believe I should publish them. I would recommend them to your Consideration, also the Doctrine of the Sacred Scripture, and Conjugal Love.

I think too it would not be amiss for you to go on with the Arcana when I have procured a small Vol. completed here, as I do not like the Hands I have put it into, nor am I sure that my Circumstances will admit my going through with it, as I suspect I have lately sustained some Loss in the Capture of a Cargo of Goods from England.

I am likewise under some Expectation of being obliged

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[1]By Peter Provo. To the efforts of Provo is due the testimony about Swedenborg in Tafel's "Documents Concerning Swedenborg," vol. ii, pp. 536-541. On Provo see *ibid.*, p. 1180.

[2]The publication was not continued beyond no. 319. See Hyde's "Bibliography," no. 593.

to return to England immediately, on Account of the Departure of my Father from this State of Existence, since I came to America; if I should go, and can have Time to see Baltimore first, I shall hope to salute you soon, and sail from your Port.

According to present Appearances, I have every reason to be satisfied with the Progress the Writings are making, and I hope through the Divine Mercy a good Use will be effected.

I beg my Respects to Mr. F. and am dear Sir,

Sincerely Your's

W. Hill.

P.S. I have sent to Mr. Bailey[3] for more Books, and shall take Care to remit him for them and those you ordered, if I should not have the pleasure of calling upon him. I am waiting the Arrival of the next Vessel from England which is momentarily expected, before I determine.

VII

Cambridge, Dec. 13, 1794

Dear Sir

I believe that in my last letter to you, I mentioned my being disappointed in my intention of publishing the Doctrine of the Sacred Scriptures in Boston, and at the same time recommended it to your attention; On this account, I think it expedient now to inform you, that the person who was to print it, having found a Copy in his own Store,[1] has desired leave to print it for me, and I believe has begun it.

I have been disappointed in my Expectation of hearing from England by the last Arrival at Boston, and now wait to be informed whether there are letters for me at Phila-

[3]Francis Bailey, of Philadelphia, a printer who became interested as the result of the efforts of Glen. He printed many of the early editions of Swedenborg's works.

[1]The source of this copy is unknown. Perhaps it had been left by Glen. It is the only trace of the presence of copies of any of Swedenborg's works in Boston prior to Hill's coming.

delphia, before I determine upon an immediate return to England, or otherwise.

Wishing you the Blessing of the Divine Mercy in all your benevolent Undertakings, and desiring to be affectionately remembered to Mr. F. and all Friends, I remain dear Sir,

Your sincere Friend &c

W. Hill

"THE TEN SCIENTIFIC COMMANDMENTS"

By George Henry Dole

MR. MILLIKAN'S address on "The Ten Scientific Commandments" before the American Society for the Advancement of Science some months ago contained statements not only of universal interest to the scientific world, but also of particular interest to students of Swedenborg. It may be profitable briefly to consider here the ten chief discoveries he set forth bearing upon the origin and destiny of the physical elements. Let us try to see the advance toward the truth, rather than to dwell upon any insufficiency that may appear. It will be our effort to express principles in as simple language as possible. All truth clearly discerned can be stated in terms understandable by the average mind. The numbered paragraphs below indicate the order in which Dr. Millikan discusses the "ten discoveries." The discussion centers on the origin and destiny of the physical elements. The subject is to the front in both England and America. Dr. Millikan is on the side destined surely to win.

1. The first discovery is that of the conservation of energy; the law that the aggregate energy in nature cannot be increased or decreased, and is subject to transference only. This law is of so long standing and so well known that comment is unnecessary further than to say that it is based upon the fact that all natural forces originate in the Creator Himself, are from Him, and are constantly sustained by Him.* They are therefore, and always will be, beyond the reach of mortal man. Dr. Millikan mentions the conservation of energy only as the most far-reaching physi-

*This reference to Swedenborg's doctrine, as well as other references of like nature in the paper, is not of the character of an explanation, but refers to a principle from which the explanation can be developed.—*Editor.*

cal principle ever discovered, and as underlying thermodynamics.

2. Next is noticed the law of thermodynamics, generally considered as the law that a given amount of heat can produce only a certain amount of work. Dr. Millikan recognizes that from this law it has been concluded that the sun contains a specific or limited amount of energy, and therefore its heat must necessarily diminish, resulting finally in omnipresent death, or heat-death. It is encouraging that he does not accept conclusions deduced from this law, as will appear later. The law would be true on the level of nature, and universally so, if the Creator did not continually impart energy to the sun from which nature derives its energies, or if nature were sustained from nature only. The ten principles as discussed by Dr. Millikan are directed toward the discovery of the origin of energy in nature.

The New Church sees the thermodynamic law as an effect of an interior cause. The cause is in the fact that the Creator, through the Sun of the spiritual world, continually acts into the material sun, and perpetually renews its energies; or, in other words, the material sun is an organism into which influx from the Lord flows, and where the heat of His love is changed into the activity called heat, and the light of His wisdom is changed into the activity called light. This takes place according to the same principle that affection and thought are turned into energies in the physical body. From this standpoint there can be no other conclusion than that the sun and the earth will endure forever. Principles later to be considered may throw their light back upon this point.

3. Evolution is mentioned as a discovery from the standpoint of the study of geology and biology. Yet evolution is not defined. It is stated only that the course of creation proceeded to advance from lower to higher forms. Darwinian evolution, or the doctrine of descent, is not manifestly endorsed. Yet it is difficult to understand how evolution in the sense of creation ascending from lower to superior forms can be called a discovery; for such a pro-

cedure is definitely revealed in the first chapter of Genesis, which uses allegorically the apparent geological and biological order to describe man's mental and spiritual development.

Much could be presented here to show that, in the light of recent discoveries, evolutionists themselves have surely proved the ape theory to be utterly untenable, and that authoritative scientists have adequately demonstrated the fact that a new species has never been "evolved" from a lower one. According to the doctrines of the New Church, the first living forms were created by spiritual initiaments, or seeds, embodying themselves in materials from nature when the earth was suitably adapted; and each species had within it the potency of procreation in a like manner from seeds or eggs.

In this connection, Dr. Millikan declares that neither evolution nor evolutionists have in general been atheists, Darwin least of all; but that their teachings have raised doubts as to the dogma of the *deus ex machina* and as to the continuance of heat. It is delightful and happy that a person of Dr. Millikan's standing and influence takes the stand not only against the doctrine of heat-death, but also against atheism.

4. Whether or not the facts in the fourth proposition are finally proved to be accurate, the deduction therefrom indicates a penetrating perception, and announces a true principle that eventually will revolutionize general thought concerning the methods by which creation takes place. Though the principle is given with reservation, it is clearly stated. It is in full harmony with Swedenborg concerning perpetual creation. It may be said without modification (using the term "science" as technically defined) that it surpasses all other deductions of science put together.

The discussion of this fourth law embraces the old idea of immutable elements, and questions its truth. The argument is based upon findings concerning uranium, thorium, and radium. Though all of us were familiar with uranium and thorium in our college days, radium, discovered since

we left the laboratory, has given a new understanding not only of uranium and thorium, but of matter in general. The essential points will be briefly summarized.

Radium is derived from uranium and thorium. Stated in the words of Dr. Millikan, "Uranium and thorium . . . were caught in the act of begetting radium and all the allied chain of disintegration products." The life-time of a radium atom is estimated to be two thousand years. It is claimed that the element lead has been definitely observed to be now growing out of radium. For their comprehensive content, the words of Dr. Millikan are again quoted: "This raised insistently the question as to whether the creation, or at least the formation, of all the elements may not now be a continuous process—a stupendous change in the viewpoint the discovery of radioactivity brought about, and a wholesome lesson of modesty is taught to the physicist."

The suggestion by a scientist of the day that the creation or formation of all the elements may be a continuous process, is not only startling, but a bright portent of advance; though science in general is in total darkness as to how the original creation took place, and what perpetual creation is. Yet we may see science making approach to a law announced by Swedenborg, summarized in the epigrammatical statement: "It is an eternal truth . . . that sustentation is perpetual creation, as subsistence is perpetual existence." Of the several explanations of this law, only one can be given here. The italics are ours.

> Whatever is in the world and its nature does not come forth from itself, but from what is prior to itself; and this from what is prior to itself; and so on even to its First; from whence the sequents come in their order. And as they come from thence, they also subsist thence; for sustenance is *perpetual coming forth*. Hence it follows that each and all things, down to the ultimate things in nature, have not only come forth from the First, but also subsist from the First; for, unless they *perpetually came forth*, and unless there were a continuous connection from the First, and thus with the First, they would perish in a moment.

This includes the statement that "subsistence is perpetual coming forth; thus conservation is perpetual creation."

Surely it is a promise of increasing light, that science has a glimpse of this law basic in nature, and has obtained it through natural phenomena; for without it there can be no knowledge whatsoever of the nature of matter.

5. The fifth great discovery is the age of the world, to which radioactivity has contributed. This is computed to be 1,500,000,000 years; for it is calculated that it would take that long to exhaust radioactive matter. Besides, the sun and the stars are computed to have existed so many thousand times longer, that their radiations could not have continued, if they were hot bodies cooling off.

This finding compelled searching for another source of the immeasurable quantities of radiation. The endeavor to find this new source of energy appears in the following discussions.

6. In some respects the sixth discovery is declared to be the greatest of all. It is the principle that energy can be converted into mass; or the interconvertibility of mass and energy. This law is based upon definite experiment, whereby it is shown that the electron increases in mass with the increase of its velocity. Also it is experimentally evident that radiation possesses the only distinguishing property of mass. We may add that this last proposition is self-evident, if the transference of energy and the properties of matter are attributed to radiation.

From the above, Dr. Millikan makes the statement that, if the mass of the sun could be converted into radiant heat, there would be an exhaustless supply of radiation; and the difficulties about the stars and the sun becoming exhausted of heat would disappear. Then he asks the all-important question, "But what could be the mechanics of this transformation?"

Herein it may be seen that progressive science is perfecting the physical basis, the external machine, to which we have only to add the Creator, or influx from Him into the sun, to have not only a general, but also some particular knowledge as to how the machine is run. Influx from the Creator acts into the purest essence of the sun. There the

activity is the mightiest. Thence it is carried throughout space by the aura, of which gravity is a property, and down to the ether, of which electricity and its various manifestations are attributes; and thence the activity is communicated to the atmosphere of the earth and to ultimate matter.

Yet Dr. Millikan perceives that the whole problem is not clarified by the law of interconvertibility. If mass is converted into energy, or radiation, there must be something to reverse the process. Next follows a suggestion as to how this change is kept up.

7. The building up process is based upon the theory that the ninety-two primary elements were built up from hydrogen. Dr. Millikan says: "This fact alone raises very insistently the query as to whether they are not being built up somewhere out of hydrogen now. They certainly were once so put together; and some of them, the radioactive ones, are now actually caught in the act of splitting up. Isn't it highly probable . . . that the inverse process is going on somewhere?"

At this point the conception of the origin of heat is described. We will try to summarize as simply as possible the principles involved.

In the terms of the other ninety-two elements, hydrogen has a weight of about one per cent more. Consequently in the production of other elements from hydrogen, there is this one per cent loss in weight or mass. Since mass and energy are interconvertible, the loss in weight or mass is converted into energy, which appears as heat. Illustrative of the immense amount of energy released in reducing hydrogen to helium, it is calculated that in the reduction of the hydrogen in a glass of water to helium, sufficient energy would be generated to run all the steam engines in the world for a hundred years.

Now, if this were the sole origin of heat, the sun could yield in heat only one per cent of its mass, were the sun naught but hydrogen. In time the remaining ninety-nine per cent of the mass of the sun would be reduced to ash,

and the existence of the sun would have a definite time limit.

8. We are told that astronomers chafed under the time limit given the sun and the universe; and this led to the eighth consideration. The life-time of the sun could be greatly extended by assuming that, as hydrogen is only a small part of the universe now, a positive and a negative electron clash and become extinct, whereby the two are transformed into a tremendous ether pulse. Thus may be kept up "the mad, hot pace in the interiors of the sun."

Still, if atoms are being destroyed, and there is no equal amount of atom-building going on, the universe has a time limit.

It seems unlikely, it is said, that atom-building and atom-annihilation are going on in the same spot. This leads to the ninth discovery; but before considering it, let us reflect upon this Jacob's ladder set up upon the earth, and reaching to the interiors of the sun.

It is evident that every material effect has a material cause; that is, a cause on the plane of the effect. Heat, primarily derived from the sun, originates in chemical changes in the sun. Heat is not poured into the sun and out again, as water from a bucket. The activity that comes from the Creator into the sun is a primary cause. The change that this activity produces is a secondary cause and the origin of heat in the sun. However unsatisfactory science may be in giving adequate explanations, it is illuminating to observe how it is climbing up to the true origin of natural forces, and how it has arrived at the interiors of the sun. The stirring point is, not the error nor the inadequacy, but the fact of the ascent being made in the right direction.

9. The ninth discovery will be much condensed. For those who may be following technical science, we would, without discussion, simply interpose the statement, that the assumed disappearance of mass on the Einstein curve is wholly fabulous and erroneous. The error originates in the failure to comprehend what space is. But the mistaken

idea of the disappearance of mass is immaterial to the general development of the "ten scientific commandments."

It is noticed that all the most common elements, except hydrogen, are already in their most stable condition. Therefore man's only source of energy, other than the sun, is the building up of elements out of hydrogen or helium, or the final annihilation of positive and negative electrons; and there is no likelihood of these processes on the earth.

The radiation from the extinction of a positive and a negative electron is three hundred and fifty times as energetic as the hardest gamma ray. The fact shows the immense power that could originate through the clash of electrons. We would interpose here the statement that, as existence is perpetual creation, something perishes or becomes extinct; yet the method of annihilation through the clashing of electrons may be a faulty supposition,—as is argued later, under number 10. The fact to be emphasized here is, that the investigation is in right lines, and the way is open for further advance.

10. Now we come to the consideration of that novel energy, the cosmic ray. Recent investigations confirm the prior findings; and the idea of what the ray is, is somewhat clarified.

The cosmic ray has a radiation five times as penetrating and ten times as energetic as the hardest gamma rays. Only five per cent of radiation can be accounted for through the annihilation hypothesis, thus indicating that ninety-five per cent of the cosmic rays are from some other source. It is claimed that the cosmic ray is completely independent of the sun. This is either a misconception or an overstatement; for, though the cosmic ray may have an origin or cause out of the sun, it has a prior origin or cause in the sun, because all the energies that vivify the aura and the ether come into the world through the suns. Since the sun actuates the aura, which fills all space, it may be that the cosmic ray is close to the first manifestations of the aura; or it may be a primary activity of the ether, as suggested by Dr. Millikan. From experiments in the depth of lakes,

upon mountains, by balloons, and this last summer within seven hundred and thirty miles of the north magnetic pole, it has been determined that the cosmic ray comes to the earth as a pure ether ray; and as the ray has not been materially affected by passing through matter, as experimentally demonstrated, it is supposed to originate in the intensely cold regions of interstellar space.

It is deduced that the cosmic rays are due to the building up in the depth of space of the heavier elements out of hydrogen; and it is suggested that the hydrogen is somehow there. Dr. Millikan adds that this has been suggested many times, "to allow the Creator to be continually on His job." He further says that he is not unaware of the difficulties in finding an altogether satisfactory kinetic picture of how these events take place.

Whatever insufficiency or error there may be in any of these ten discoveries, or in the arguments in support of them, it is most evident that the search for truth is modest, open-minded, and rightly directed. Those scientists who look upward to the true First Cause, the Creator, will surely receive from Him increasing light. To look in the opposite direction, to a nature-created universe and to heat-death, intensifies the darkness and terminates in utter defeat. Dr. Millikan gives the latest and best results of present-day science.

That the relation of Swedenborg's teachings to the latest conclusions of science may be more clearly seen, some points in his teachings should here appear.

It seems an injustice that science has never acknowledged that Swedenborg first announced, in 1734, the present conception of the make-up of a corpuscle or atom. Of the atom he says: "It is a fallacy of the natural senses that there are simple substances, which are monads and atoms." "They who do not know these things . . . cannot but terminate the ideas of their thought in either the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolff, and shut their understandings as with a bolt."

Swedenborg considers the corpuscle as a center into which activitiy from the Infinite comes. About this center particles revolve, wherefor he calls a corpuscle a miniature universe. The whole corpuscle itself revolves, and has its equator, meridians, poles, and progression. By the revolution of the corpuscle, the revolving particles have a spiral motion, for they pass out of one pole into the other, and by their rapid movement a surface is described, roughly represented by a ball tied to a string and revolved, whereby a circle appears. Then, if the circle revolve against a perpendicular to its plane, a globe would appear. It is evident from the present conception of the atom, that science has progressed to Swedenborg's idea of the atom. Yet he goes much further in the application of geometry to the least of finited things.

The difficulty with which science is today struggling, in accounting for the origin of energy and the exhaustion, or heat-death, of the sun, Swedenborg clearly explains away.

The natural sun exists from the spiritual Sun, which is the first proceeding of the Creator. All things were created by the Lord through the spiritual Sun; and all things in nature were created by the spiritual Sun through the natural sun. The successive degrees in the spiritual world are actuated by energy passing down from the Creator to the ultimates of the spiritual world; and in a like manner, energy in nature is derived from the natural sun acting down through the aura, ether, and atmosphere, which constitute discrete degrees, to the most implastic matter, the grossest ash. And this activity is of such a nature that existence is perpetual creation.

Therefore Dr. Millikan is correct in supposing that creation is going on in interstellar space. It is going on in every atom that exists. Yet we must add to this the principle that all things below the sun itself exist from the sun, and that the sun exists from those essentials that constitute the spiritual Sun, the first proceeding from the Creator, in which He, the Divine Man, is.

Science will continue in its search for the First Cause.

It cannot rest; it will not rest until God is known. It eventually will come to the acknowledgment that God can be known from revelation alone; and conversely, that spiritual things can be definitely perceived only as they are illustrated by science.

The dominant love in each mind induces in that mind the form of scientific truths,—either the form that acknowledges God or the form that favors materialism.

If the scientific truths in the external man have been perverted or extinguished, the internal man cannot see truth. . . .

The restoration of spiritual truth is effected by a just interpretation of scientific truth. . . .

He is wise through scientifics when by them he confirms the truths and goods of the Church.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." (Romans i, 20.)

George H. Dole.

REPORT OF A COMMITTEE APPOINTED TO CONSIDER SWEDENBORG'S HISTORICAL POSITION

IN presenting this report as chairman of the committee, I wish to state that my original suggestion was not the establishment of a committee but the calling of a conference on this subject. The conversion of the project into a committee was the work of the Council of Ministers. When I had been informed of their action, and of the appointment of myself as chairman, I felt dubious as to the result, but concluded to see what could be done with the project in this altered form. Therefore, not long after I had received notice of the action taken, I wrote a letter to each of the other members of the committee, in order to test out the cooperation that might be looked for. From several I received no reply; and, knowing that some of them were very busily engaged in other church activities, I made no further attempt to communicate with them. Two expressed interest, but did not have time or opportunity to participate. Two were favorably inclined, and offered to undertake work along certain lines. One frankly expressed the opinion that the work proposed would not be productive under present conditions. As his point of view is significant, I will quote from his statement of April 4th rather extensively:

> Ever since I came into the New Church as an organization, I have noted the fact that many of its members are still concerned to find out just how Swedenborg's works are to be taken: whether as an extension of the Word; as a revelation to be accepted on verbal authority; as writings in which the Lord has made His Second Coming; and so on. The latest instance of this endless discussion may be seen in the last three issues of the *New-Church Herald*. Now, as I understand the matter, what Sweden-

borg hoped for was, the adoption of his theological works as containing heavenly truths to be applied, and a principle of the interior or spiritual interpretation of the Word. To be faithful to his hope would be, to select truths and principles for study by applying these to the letter of the Word and to life as we are living it. This would mean reading him and accepting him with as much intelligence as we would devote to any author—instead of merely talking about how his works are to be regarded, with *less* intelligence than we apply to other authors. I do not see how we can reckon with such a question as you have raised, with regard to Swedenborg's relationship to teachings which went before, until we first use thoroughly, diligently, certain truths or principles as Swedenborg hoped his readers would make use of them. I have been trying to take him at his word by selecting out principles pertaining to what may be called the psychology of spiritual states; and I have found the venture deeply profitable. Naturally, I have arrived at conclusions concerning Swedenborg's predecessors; but I see no use trying to make clear the relationship in question until the time comes when there is real study of Swedenborg's works as he meant them to be studied. That is to say, the prevailing attitude, I take it, is that, in case of any comparison with other authors, such authors are to be radically discounted when they disagree with Swedenborg, and highly praised when they agree. . . In general, I find an astonishing lack of scholarship [among Swedenborgians]. Of what avail, then, I ask, to engage in such a study as you propose until the time comes when both Swedenborg and other writers are treated with fairness, that is, impartially, as lovers of truth?

This is of interest as indicating that the writer thinks he has discovered a very marked bias in previous attempts to compare the works of Swedenborg with the writings of other men. No doubt we must all watch ourselves carefully to make sure that we are not striving to bolster up a prejudice rather than pursue truth. At the same time I do not see that this criticism applies very aptly to the investigation I had in mind, because that concerned matters of fact rather than matters of interpretation. For instance, one member of the committee undertook to investigate the concepts of the Golden Age and the Pre-Adamites. The first of these concepts was not original with Swedenborg, and he did not profess that it was, though he gave it a new meaning; and the same was probably true of the second

concept*. In tracing the history of these two ideas, we are simply concerned with matters of fact; i.e., when, how, and by whom were these concepts treated, and how does Swedenborg's treatment differ from that of his predecessors? Of course, there is always danger of overstating or understating any proposition; but there is no way of preventing it. To make this point clearer I will summarize briefly a few additional points that have come under my own observation, largely in reading the "History of Science," by W. C. D. Dampier-Whetham.

The concept of the macrocosm and microcosm, which Swedenborg knew perfectly well came down from the Greeks, and states they owed it to a knowledge of correspondences among the ancients, seems to have been formulated first by a physician named Alcmæon, who was a follower of Pythagoras, but is best known from Plato's treatment of it in the Timaeus.

Again, Swedenborg's zonal distribution of air, ether, and aura finds its analogue in very ancient times in a similar zonal distribution of air, ether, and fire; though the zones of the ancients apparently did not interpenetrate like those of Swedenborg.

In his "Principia" Swedenborg speaks of a line as generated by a point; and this probably refers back to Plato's treatment of a line as "flowing" from a point.

In speaking of the sphere of a magnet as composed of effluvia, and supposing gravity to be of the same nature as

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*Just after this report had been finished and mailed, the chairman received some notes concerning the subject of Pre-Adamites, which as chairman he wished to have embodied herein; but as the manuscript hasn't yet come to our hands, it seems best to reserve it until a future time. We may remark in passing, that the recent publication of Swedenborg's notes on philosophic and other subjects by the Swedenborg Scientific Association now makes readily available a large amount of material for the comparative study of his ideas as related to the learning of his time. The publication is entitled "A Philosopher's Note Book"; and it is briefly reviewed elsewhere in this magazine.—Editors.

magnetic force, Swedenborg was using the language of Gilbert of Colchester, (1540-1603).

Swedenborg's general theory of the ether may be compared with that of Newton who held that it forms the intermediary between light and ponderable matter.

Turning to physiology, we find that Swedenborg's treatment of the brain as a gland, and the nerves as hollow tubes carrying the purer blood or animal spirits, goes back to Galen (129-200? A.D.), and that it was accepted by Descartes, and passed on, along with a number of other beliefs, to Swedenborg. It was held as late as 1796.

Another common belief of his age and the ages immediately preceding was, that muscles are contracted through the agency of blood and animal spirits flowing into them. This was disproved by Glisson in 1670.

In accepting geometry as one means of attaining a knowledge of the secrets of nature, Swedenborg expressed a belief that dates back to Euclid and was continued through Hipparchus, Copernicus, and Kepler.

Swedenborg was often fortunate in the principles to which he adhered. Thus he followed Newton, Boyle, and Cavendish in interpreting heat as a mode of motion; and he accepted the undulatory hypothesis of light as formulated by Huyghens, rather than the emission theory of Newton, —though Newton was not as far astray as he was believed to be in the nineteenth century.

In some cases Swedenborg has a claim to be considered first in the field: as in his concept of an evolving cosmos; in his study of the arrangement of atoms in crystals, i.e., stereochemistry; and in his treatment of matter as composite and reducible to points of pure motion, in which he anticipated Boscovitch by more than half a century.

His indebtedness to Descartes in the earlier period of his life is particularly marked. One or two apparent borrowings have been noted above. He also adopted Descartes' high regard for geometry in the search for causes; treatment of the world and the human body as mechanical, and differentiating God and the soul completely from them;

treatment of matter as absolutely dead; denial of the existence of a vacuum; and the vortex theory of the sun and planets. Unlike Descartes, however, he did not regard matter as constituting a continuum; nor did he treat the universe as set going once for all in the very beginning by deity, but held rather to the doctrine of immanence. In his work "On the Infinite," which was published the same year as the "Principia," he almost parallels the words of Plato, Aristotle, and the Schoolmen in teaching that God has created the world so that through man, the crown of it all, the whole process might return to God.

It is plain that Swedenborg borrowed a great deal from his predecessors and contemporaries; and some of these borrowings he franky admits. While certain of these beliefs have been disproved, many continue in favor. Upon the whole he borrowed with judgment, and he also originated; but it is as yet too early to give the relative proportions. And no systematic attempt has been made to compare his earlier beliefs with those which he came to hold after his illumination.

While it seems evident to me as chairman of the committee that work of the kind touched upon promises a better understanding of the setting of the Second Coming than we have as yet had and while I am confident that more and more will be done as time passes, I do not think that it is of present value to attempt to collect the few widely scattered students interested in the enterprise into a special committee; and I therefore recommend that the committee be discharged.

JOHN R. SWANTON, *Chairman.*

EDITORIAL DEPARTMENT

THE NATURAL AND THE SUPERNATURAL

Among the controversies of the present day, the issue between naturalism and supernaturalism is more acute than ever. This issue involves the perennial struggle between religion and science, which is now more serious and more deep-seated than at any former time The fundamental principle at stake may be formulated in the simple sentence: "Nature is all there is." If this principle is made the basis of our thought and life, we are committed wholly to naturalism, and all religion and the supernatural are thrown overboard.

The distinction between the natural and the supernatural has been very much obscured by the confusion of thought that has prevailed as to the precise meaning of the terms "natural" and "supernatural." The distinction was first made in a form which was historically significant by Plato, who contrasted the world of sense with the world of thought The world of sense was for him the world of obscurity and change, the world of thought was the world of definite and permanent being, and, in the highest aspect, the realm of absolute ideas. The Stoics took over this distinction in the form of the world of sense and the world of reason; the World-Reason was superior and dominant, the sense life was dependent and resistant, and even essentially antagonistic. Christianity appropriated the idea of the realm of departed spirits, and connected it with the realm which was contrasted with the world of the senses. This contrasted world was in general identified with heaven, and so was a supernatural world. These two contrasted worlds seemed clearly distinguished in imagination; but when the attempt was made to distinguish the two in terms of human experience and concrete thinking, the terms "natural" and "supernatural" seemed to lose their definiteness. The word "nature," when applied to the external world, seemed definite enough; but

when applied to human experience it assumed various and vague meanings. When we speak of the nature of man, for example, we mean more than his body, and more than his sense life. It is his nature to be moral, intellectual, and spiritual, as well as material and sensual. On the other hand, when we speak of the natural man, we imply a distinction between that and the spiritual man; and in this contrast the spiritual man is connected with, or identified with, the supernatural. So then the issue between the natural and the supernatural centers in the nature of man.

Throughout Christian history for the most part the distinction between the natural and the supernatural was steadily preserved. But with the coming of the Renaissance movement, interest was centered in the achievements and possibilities of men as they are, rather than in some future supernatural condition. This interest was strengthened by the materialism which grew out of the new and impressive developments of science. Under the stimulus of J. J. Rousseau's zeal and T. H. Huxley's eloquence, the word "nature" as applied to man acquired an almost technical meaning. Man's nature was conceived on the one hand as independent, self-sufficient, and originally good; on the other hand it was conceived as organically connected by heredity and genetically with the whole biological series, and he was supposed to be the product and the latest stage of the evolution of life, and as such had no connection with any supernatural condition or agency. He had, however, intimate and necessary dependence upon the external cosmos. He was dependent upon the external world for the air he breathed, for the water he drank, for the food he ate, for the ground upon which he walked and upon which he lived his practical life, for the activities of his senses, and to an obvious extent for his moral and intellectual development. He was still more intimately dependent upon his social environment for the exercise of the higher levels of his affections and thoughts. Some of these relations of dependence, when followed out, are found to complicate his position in the cosmos in a very baffling way. On the one hand, man's sense activity involves the recognition of a strangely familiar and yet ambiguous region

which it is hard to place either within or outside him. We do not hesitate to speak of the blue sky, the green fields, the snow-capped mountains, the colors of the rainbow and of the surface of the lake; but when we ask what is color and where is it, we enter the perplexing complications of the color theories and the theories of vision. When we discover that color is a sensation, then we have the problem of whether the color is a state of the mind or a quality of the object; whether, for example, the green of the grass is "in" the mind, or "in" the grass. Here we have a fundamental psycho-physical and metaphysical problem which has divided philosophers from the beginning into two groups, now designated as the "Idealists" and the "Realists." Putting the two views in our own terms, and not holding either responsible for our statements,—the Idealists maintain that the green of the grass is a sensation, and as such is a quality of the mind; the Realists argue that by some mysterious process man's vision enables him to apprehend the green of the grass, as a property of the grass whether seen or not. This issue leaves the whole world of colors in an ambiguous position; it leaves open the question whether the world of colors belongs to "Nature" or to man, or whether it belongs both to "Nature" and to man. In the latter case, the distinction between man and "Nature" is blurred by the fact that the world of colors belongs to both; it is a part of man's experience and it is a part of the outer world which is experienced. What is said of color is true of all the sense objects; we say unquestioningly that the bell is ringing, the sugar is sweet, the scent of the rose fills the room, the surface is smooth. But all these affirmations are subject to the embarrassing question, Is there any sound where it is not heard, or sweetness that is not tasted, or odor which is not smelt, or smoothness which is not felt? Any obstinate attempt to answer these questions clearly and fully, forces upon us the alternative of deciding whether the whole world of sense objects, namely, colors, sounds, tastes, odors, and touch, belong to man or to "Nature," or to both. So then, however clear to ordinary apprehension the distinction is between man and the outer world, when we undertake to make this distinction in actual experience, and not merely in

our habitual ways of viewing things, the distinction appears to vanish, and we must say for the world of sense objects at least that they are qualities of man's experience.

This result invites and provokes the question, What then is the external world, the world of nature? This was the question which was asked of Berkeley, who first stated the Idealistic argument on the basis of an adequate scientific analysis of vision; and this question was supposed to refute his argument. We remember Dr. Johnson's famous refutation, when he stamped the earth and said, "There." Berkeley might well have answered, "All that happened to you was, that you had a body of sensations, ideas, and concepts, which have become definitely organized in the course of your experience"; and then the argument might have proceeded to the next stage. For the next question is, If the world of sense objects does not belong to the external world, what then is the external world? The answer to this question leads to still deeper, more complicated, and more perplexing problems. As a typical case, take the green grass, and ask, If it is not the grass that is green, what is the grass? If we answer in terms of the scientific theory of vision, we must say that the grass is *that which* reflects the ether waves which impinge upon the retina of the eye and set up a nerve-current back to the brain center. But neither the ether waves, nor the nerve-current, nor the brain center, can be seen or be said to be green; the green appears as a state of the mind which has a mysterious observed relation of correspondence with the brain state. The phrase "that which" contains the mystery; it means that we must say what the grass is in terms of a function. But we want to know what it is that has, or performs, the function. We ordinarily picture the grass, apart from its color, as a body of organized tissues and membranes which are composed of woody fibre. Microscopic analysis further discovers the cells of which as primal units the grass is built. These cells contain a soft mass called protoplasm; within this mass are distributed specks of matter called chlorophyll, which are supposed to give the green color. Further than this our observations, even when aided by the highest powered microscopes, cannot go. If then we ask what

is a cell, we must answer, it is *that which* reflects the light through the microscope; and light again is a quality of the mind and not of the cell. In other words, it belongs to man, not to the external world. In short, we know the external world directly through the senses, and indirectly through imagination and thought.

But we may go beyond the microscope in our answer to the question, What is a cell? With the aid of scientific imagination we may answer in the language of chemistry. A cell is constituted of atoms and molecules; and it is the behavior of these atoms and molecules that reflects the ether waves to the eye and gives us the color. But what are these atoms and molecules that behave in this way? Well, the chemists say that the molecules are combinations of atoms, and the atoms are combinations of protons and electrons. Accordingly, it is the mysterious function of these protons and electrons that sets up the physical situation corresponding to our sensations of color. These protons and electrons are thought to be incredibly minute particles; and marvelous as it may seem, it is these infinitely small particles, so small that they are far beyond our powers of mechanical observation, that our real external physical world is made of; these particles in various combinations make up all the known bodies of the universe. The so-called physical world which we know by the senses is entirely different from this world of particles which we know by scientific imagination and scientific thought. When, therefore, we speak of "Nature," what do we mean? Do we mean this conceptual particle world, or do we mean the sense world?

We see then that when we speak of the "natural world," meaning the external physical world, we are using an ambiguous term, and are referring to an immensely complicated situation. In ordinary language, man is not only a part of "Nature," but he includes a part of "Nature."

In the light of the foregoing discussion, it is easy to see that such philosophies as Materialism, Naturalism, and Humanism, are ambiguous and partial views of the universe. We cannot say that all is "matter," because the word "matter" is indefinable apart from states of the mind, cannot be defined without

including states of mind. We cannot say that all is from "nature," because the word "nature" is ambiguous, and does not express exactly what we mean. We cannot say that man as the prime object of interest is independent and self-sufficient, for he is not only dependent upon earth, air, wind and weather, etc., but he is dependent for help on a Higher Power—dependent for light and thought, for love and wisdom. When we undertake to say what man is, we must take account of both his mind and his body. When we begin to consider the mind exhaustively, we become involved in the supernatural, however we may define the word "nature" or "natural."

It is the fashion in some quarters to treat the supernatural as a fictitious realm, the product of untutored fancy. But the existence of the supernatural is involved in revelation; and revelation is implied in the nature of knowledge. In the progress of Christianity, revelation was an accepted fact, guaranteed by faith in the Lord and in His Word. At a later time in the golden age of Scholastic Philosophy, Thomas Aquinas distinguished between scientific knowledge, or the product of reason, and revealed knowledge, on the basis of man's need of salvation. Philosophy, according to the "Angelic Doctor," concerns itself with the knowledge of all that is, in so far as it is attained by reason; but revealed knowledge is apprehended by faith, which is an organ of direct vision of truth, when the truth is above reason. This analysis of knowledge agrees with the distinction which is made between rational and intellectual knowledge. Spinoza has an acute discussion of the distinction in his "Emendation of the Intellect." To put the case very simply, it is obvious that rational knowledge is a perception of relations, and perception of relations involves perception of the terms related; this direct perception of the terms related is intellectual knowledge, or (as usually termed) intuition. Accordingly, faith is the function of direct apprehension of spiritual truth, the truth of revelation. Once these truths are revealed, reason may deal with their relations, and in this way would give rational knowledge. The truths of revelation are therefore supernatural. As long as one insists that the natural powers of man are all he possesses, the supernatural is by

definition excluded from real existence. But one who undertakes to say this, must be held responsible for meaning something definite by the word "natural"; and as the above discussion suggests, the exact definition of the word "natural" involves an elaborate body of science and philosophy. Nevertheless it is a fair requirement that one should mean something definite by what he says, whether he speaks of the "natural" or the "supernatural." If we limit the natural world to the world of material bodies, then such things as motion, force, energy, etc., would be superatural, for the reason that they are alien to and superior to the nature of bodies. But if we include in the natural world the whole realm of sense objects, then the supernatural would be superhuman; for, as we have seen, sense objects are included in man. It appears then that the real difficulty about the meaning of "natural" and "supernatural" centers in the nature of man.

Etymologically, the word "natural" means what belongs to nature, and the word "supernatural" means what is above nature. Historically the word "nature" means the physical world. Early Greek philosophy centered its interest on the physical world of bodies, and ended in the atomic theory, which conceived the world as atoms in motion. This theory is the basis of all materialistic philosophies. But Parmenides, the father of all materialism, maintained that the world of the senses is mere deceptive appearance; and all materialism, to be consistent, must do the same. It is evident that from the materialistic point of view the world of the senses must be supernatural. From the naturalistic point of view, nature is all there is; the world of the senses, as well as the world of bodies (man included), is from nature. In this view, the supernatural would be supersensual and superhuman. The difficulty here arises, that the super-human would be transcendent to all human experience; and here is the debating ground between the naturalists and the supernaturalists, and also between naturalism and religion. The point is that the supernatural must either be apprehended by man or not. If not, then it lies wholly outside human experience, and may be neglected; if it is apprehended, then it comes within human experience, and

cannot be said to be altogether superhuman. This suggests that a distinction should be made between the supernatural and the superhuman, so that the supernatural would not be superhuman. In this case some of the naturalistic objections to the supernatural would disappear. From the materialistic point of view, the spiritual would be supernatural; but from the humanistic, the spiritual would be a part of the natural, and the supernatural would be reserved for the Divine. What we need is, some view that will give a proper place for the natural, the spiritual, and the Divine.

Swedenborg gives the clearest and most complete statement as to the spiritual in its relation to the natural on the one hand, and to the Divine on the other. With reference to the former, his most comprehensive statement is, that the natural world is where men are, and the spiritual world is where angels and spirits are. He had the unique advantage of having direct experience of both worlds. His observations in the spiritual world, and his interpretations of these observations, constitute a new body of knowledge. On the other hand, his scientific attainments and equipment enabled him to deal in a new way with the relation of the spiritual world to the natural. His simplest statement as to these is: Speech and action are natural; affection and thought are spiritual. This may be said to be a psychophysical statement. But in as much as speech and action involve relations with bodies, the statement may be extended in this form: The world of bodies is natural; the world of minds is spiritual. This puts man, as a union of body and mind, in both worlds. Swedenborg makes another distinction which to a certain extent combines the natural and the spiritual of the preceding definitions. He distinguishes the natural, the sensual, and the corporeal. These are what he calls discrete degrees of man's natural life as a whole. By "corporeal" he seems to mean man's bodily sensations, desires, and appetites,—such as hunger, the desire for bodily comfort, and appetite for tea and coffee, tobacco, and whiskey. He seems to mean by the "sensual" the enjoyment of sights and sounds, tastes, smells, and touches,—for the æsthetic pleasure, and not for bodily satisfaction merely. The "natural" in this series would seem to

mean man's thoughts and affections which are concerned with his bodily and sense life, but especially with the significance and use of these. The meaning of these terms, however, must be determined by the context. When the natural and the spiritual are distinguished and contrasted, the spiritual is meant in the religious, not in the psychological or metaphysical, sense. In other words, the spiritual in this contrast means thought and affection which have the Lord as their object, and also the life which is lived in acknowledgment of Him. Here a critical situation arises. The life which is so lived is acknowledged to be from the Lord; as it is actually lived, it is man's life, and so in a sense may be said to be life which is natural to him. To meet this situation Swedenborg makes use of the principle of "reception"; the Lord's life is received and used by man. In other and better terms, the Lord's Love and Wisdom is received by or into man's love and wisdom, as the more comprehensive love and wisdom of a man is received by or into his less comprehensive love and wisdom. With respect to this relation of man to the Lord, the Lord and His Love and Wisdom may properly be said to be both superhuman and supernatural. But man himself is not supernatural, unless we make a distinction within his experience, and make the supernatural coincide with the spiritual.

This discussion shows how complicated the world and human experience become when we undertake to go beyond the conventionalities of ordinary thought and language. The outline presented above may be suggestive to others to go further in the development of issues which are so prominently before the public at the present time.

Lewis F. Hite.

CHRISTIAN UNITY.

The movement to Christian unity is one of the characteristic aspirations of present-day Christendom. It is a varied movement, varied in aim as well as in method. To some leaders and people Christian unity means only and at best the general recognition by Christians that the spiritual life is a common

possession. To others it means organic unity as well. Some hope to make progress toward it through discussions of faith and order, and this would be particularly toward organic unity. Others hope for more progress from federations and mergers as these become timely and advantageous. The way to unity which consists in recognition of a common fellowship throughout all denominations and organizations is the achievement of the catholicity and love of the spirit of Christ.

Recently two large ecclesiastical bodies in American Christendom effected an organic union. The Congregational Church, strong on either coast, has entered into close alliance with the Christian Church (Campbellite), whose main strength is in the states of the Middle West. Editorial comment in the newspapers itself indicates the progress of the sentiment for Christian unification. One paper said:

> What most appeals to the average observer is the spirit with which this enterprise has been carried forward. The definition of the Christian religion is simple enough and broad enough to be all-inclusive—"the acceptance of Christianity as primarily a way of life". The emphasis is on conduct and character rather than on doctrine and creed. The hope emphasized throughout is that this shall be but the first of a series of mergings that shall bring about in time the general unity of the Protestant churches. For that reason the platform does not require "uniformity of theological opinion or any uniform practice of ordinances". Easy cleavage has been a bane of Protestantism. This merger is in the spirit of the ancient formula: "In essentials unity, in non-essentials liberty, in all things charity".

There is no denying that in the Theological Works one of the ideals held high for Christendom and for the Christendom of the present day is unity.

> When life makes the church, and not doctrine separated from life, the church is one. When doctrine makes the church, there are many. (Arcana Cœlestia, n. 8152e.)
>
> As the spiritual church is in such thick darkness, they divide the church into as many churches as there are diverse doctrines concerning the truths which are of faith. This would not be the case if they were in light. (*Ibid.*, n. 8928 (3).)
>
> In the Christian world it is doctrinal things which distinguish churches, and from them they call themeslves Roman Catholics, Lutherans, Calvinists, besides other names. They are so called from mere doctrine, which would never have been if they had made love to the Lord and

charity to the neighbor the principal matter of faith. Then these things would only have been varieties of opinion about the mysteries of faith, which true Christians would leave to everyone according to his conscience, and they would have said in their hearts that he is truly Christian who lives as a Christian or as the Lord teaches. Thus from all the different Christian churches there would have been one, and all the dissensions which come forth from doctrine alone would have vanished; nay, the hatred of one against another would have been dissipated in a moment, and there would have been the Lord's kingdom upon earth. (*Ibid.*, n. 1799 (4).)

Obviously the essence of Christian unity to the Doctrines is the recognition of a common life in the midst of diversity of thought and teaching. Our first quotation especially sounds so. And although the prediction is that even with the coming of the day of the Lord's Second Advent there will be divided churches as before, to outward appearance (Last Judgment, n. 73), the Doctrines must put the stamp of their approval upon any movement correcting the divided state of Christendom. Our other quotations sound as though an organic union was also contemplated in the ideal of Christian unity.

So the teachings must look kindly, too, upon the manner and spirit of the inchoate and attempted integration of Christianity. If supreme emphasis on belief and doctrine has wrought division, and the exaltation of the Christian life was the first duty and is now the remedy, as indeed the Doctrines say, how well in this view a movement looks which defines Christianity as primarily a way of life.

However many varieties and differences of doctrinal things there may be, . . . they will still all together form one church, when all acknowledge charity as the essential of the church, or what is the same thing, when they regard life as the end of doctrine. (Arcana Cœlestia, n. 3241e.)

The case with the Lord's kingdom on earth, that is, with the church, is that as it has its doctrinals from the literal sense of the Word, it cannot but be various and diverse as to those doctrinals. Thus the Lord's church will differ everywhere, and this not only according to communities but sometimes according to the individuals in the community; but a disagreement in the doctrinals of faith does not prevent the church from being one, provided there is unanimity as to willing well and acting well. (*Ibid.*, n. 3451 (2).)

Doctrines, let us remember, are to be drawn from the sense

of the letter of the Word, and substantiated by that sense. It is not a wrong state of things on which the quotation is commenting in this respect. The prediction in "Last Judgment" that to outward appearance there will be divided churches as before, goes on to add "their doctrines will be taught as before". But a subordination of doctrine will come, the inevitable diversity of doctrine will be accepted, and the Christian life be the one concern of all. This road to church unity is the road which the Christian spirit is taking, and which the Doctrines point out.

It is also to be said that the teachings for a new Church, which we have in the Theological Works, have emphasized the fact that with the new day of the Lord's return His followers will be led by Him to a common spiritual life, freshly proffered by Him. In the seven churches of the Book of Revelation the Doctrines see diverse types of Christian worship and temperament and religious need. They declare that on all these types the Spirit of the Risen Lord breathes, drawing them into the Christian life once more and unitedly. The acceptance of no one doctrine is required for this. All those respond to this unifying spirit who approach the Master in their thought of their needs and possibilities, and who desist from the ways of life and thought which they come to perceive are unchristian.

> By the seven churches . . . are described all those in the Christian Church who have religion and from whom the new Church can be formed. It is formed of those who approach the Lord alone and at the same time repent of their evil works. (Apocalypse Revealed, n. 69.)

William F. Wunsch.

RELATIVITY

The general idea of relativity seems to have leaped out of the field of time and space where Mr. Einstein has displayed it, into the field of the timeless, the moral and religious. Is there any absolute standard of right? Many people seem to have grown unclear about any strict cleavage between right and wrong. Such a picture of two ways of life as the first

Psalm offers—definitely outlined ways of the righteous and of the iniquitous—seems to many people overdrawn. Uncertainty has replaced the confident declaration of early Christians:

> There are two ways, one of Life, and one of Death, and there is a great difference between the two ways. (The Teaching of the Twelve Apostles.)

There is much to bear out the notion of relativity in the field of the moral and religious. Not in all aspects is this a realm of the timeless.

That modern study, comparative religion, has re-enforced ordinary observation to the effect that even the conscience is moulded by time, and by place, and by national character, and especially by the code of ethics then and there attained. The very monitor and register of right and wrong is relative, or functions relatively, to some mundane circumstances and influences.

Perhaps this is still plainer in the pages of the Bible. The standard of right and wrong there is not a fixed one, but a moving one. It is unfair to judge Samuel or to judge Jeremiah by Christian standards; and they are men of supreme integrity, the latter often called the most Christlike personality of the Old Testament history. The righteousness of the best Old Testament Jew was yet to be exceeded if men were to enter the kingdom of heaven. Even some things wrong in the light of the Old Testament, like work upon the Sabbath day, took on a different look in the light of the New Testament. There was real occasion for the Lord to assert that He was not come to destroy, for much that He said and much that He did disturbed their accepted line of cleavage between right and wrong.

Religious thinking has always recognized relativity in the human conception and practice of the right. There is no idea in the human mind which, as it exists there, is the absolute truth. There is no goodness in the human heart which is the flawless and eternal goodness. "My goodness extendeth not to Thee". There is none true and there is none good save

one, God. The heavens are not pure in the Divine sight. The loftiest angelic perception, the Theological Works tell us, still moves in the "appearances of truth"—i.e., in some way in which truth appears to the finite mind. Recognitions are endless of the relativeness of the truth we know and of the good we do to Truth itself and to Good itself. The absolute is not encompassed in our experience.

And yet there is an experience of the absolute open to every son of man. For conscience is universal. And whatever may be said of the form conscience takes in one time or another, in one place or another, and whatever may be said of the primitive or the more ethical character of the course of conduct to which it points, the obligation in it to take the highest course of which there is any vision is absolute. It is perilous to turn the back on that obligation. If the goal of the absolute always lies beyond us, there is a way which leads to it, and a way which does not. Even the obligations which attended on outworn standards lay in the way to the goal. The two ways of life are still distinct. When conscience ran, "Love your neighbor, curse your enemy," humanity was being asked to march out of an unrelieved individualism and lovelessness into something better. That achievement lay in the same upward path in which finally there appeared the still finer standard, "Love your enemies, pray for them which despitefully use you". The absolute was in control, and its way was definitely marked off from a lower.

In other words, it is a mistake to confuse the relativity of the highest good of mankind to the absolute goodness of the Divine with any relativity between right and wrong. A standard keeps moving upward on the human vision. A loftier good comes into sight, and there is also a growing discernment of what hurts human character. Not even this could be, were there not an absolute beyond all the history of our growth. But there keeps attending on this heightening standard the impulse and the suggestion to match it. They become an absolute bidding. They mark off definitely one way, which is life, from another, which is retrogression and death.

William F. Wunsch.

THE INTERNATIONAL MORATORIUM

Mr. Hoover's proposal of a year's moratorium in reparations payments has been before the world for a week at this writing.

The proposal brought not only an access of confidence in the economic world, but a thrill to all the world, and especially to American citizens. Mr. Hoover's well-timed and well-conceived action was so thoroughly "in character". He appeared again in the role of the man identified with national and international relief. There was a suggestion, too, of the Quaker and of deep interest in world-peace.

The world responded especially to what was a further emergence into influence of a growing international good-will. Whatever the circumstances, like desperate depression and threatening economic collapse in Germany, which were the immediate occasion of this action on the part of America, and whatever ultimate gains are served, the President's move was one primarily of good-will. Probably it could not have been successfully proposed, were it not for all the past strivings of the post-war years toward better and more friendly international relations. Often these strivings were frustrated in fact, but they were worth while. They built up a spirit out of which such a move as the present one could come with power. Help has been tendered a nation desperately beset, of which other powers could have taken advantage, were they so minded. How different the international philosophy of this move is from the traditional view, cited in "The Doctrine of Charity," that "one kingdom does not will another's good, but wills to destroy it as to its wealth and its power, and thus, also, as to its means of defence" (n. 85).

The extension of good-will to another nation is a sign of an increasing sense of the obligation owing from one "larger neighbor" to another. We are members one of another, even on this international scale. Whatever may be said of any self-interest which is served, it cannot be denied that it is in the collective good of many nations that the separate good of any one is being sought.

William F. Wunsch.

BIBLICAL AND DOCTRINAL STUDIES

A DIGEST OF THE TEACHING ON CHARITY (IV)

This article follows upon three others which have appeared in the issues of the NEW-CHURCH REVIEW of July, 1928 (p.356), October, 1928 (p.487), and January, 1929 (p.106). They all seek to make a digest of the teaching which the Theological Works offer on the subject of what they call "charity". The first of these articles considered the meaning with which those Works use the term "charity," and also the place of charity in the whole body of their teaching. The second rehearsed what the Doctrines have to say on the inseparableness of charity and faith, and also summarized the psychological account which the Doctrines give of the development of charity in a human life. The third article summarized the teaching about charity's object, the neighbor, who is not only the next man, but may be a larger neighbor, like a state, one's country, or the kingdom of the Lord.

The present article addresses itself to one of the most interesting and practical sides of the whole teaching about charity, namely, charity's relation to the various phases of our active existence.

VI. CHARITY'S RELATION TO THE DAILY ROUND

We should recall, to begin with, that the Doctrines make a distinction between charity and the works of charity. To them charity is a spirit—the spirit of disinterested pursuit and promotion of the good and the true. It is not first of all a deed or an act. It invariably seeks expression in deed or act, or else dies or is not real, but in itself it is an attitude of the human spirit, the purpose to be really of service, "an affection of use". In the chapter on Charity in "True Christian Religion," there is a section (nn. 420, 421) on the proposition that

"Charity and Good Works are two distinct things, like willing well and doing well." So "Divine Love and Wisdom," n. 214, tells us that "charity, faith and good works constitute a series of discrete degrees". It is possible, therefore, in the very same deeds which might be works of charity, to have deeds that are as a matter of fact the works of a spirit of self-aggrandizement. Such deeds will be socially serviceable, too, and therefore prized; "uses performed by an evil man are not charity and are not rewarded in heaven, but they are turned to public good by the Lord, and in the world are rewarded" (Divine Love, n. 89). There can be no works of charity where the spirit of charity is absent. On the other hand, it is inconceivable that where this spirit of disinterested service is present, it will fail to find expression in action. "A man who is in charity to the neighbor from inward affection, is charity to the neighbor in all he thinks and speaks, wills and does" (Arcana Cœlestia, n. 8124). If at one and the same time the spirit of charity and a man's action are thus distinguishable, and yet works are as essential to this spirit as the body is to the spirit in general, inevitably the relation of the two presents itself for study. One cannot relate identical things to each other.

The interest of Swedenborg's discussion is not that he finds a relation between charity and all our action, but that he discovers to us the variety in this relationship, and enters into such a detailed consideration of it. He goes the whole round of ordinary human activity, and indicates the relation of the spirit of charity to all we do—to our daily work, to our leisure and pleasures, to the social and legal obligations which we have, to our philanthropies, to the observances of the religious life, to the maintenance of friendships. This scheme of treatment gradually presented itself to him. It does not appear even by implication in the "Arcana" discussion of Charity, nor in the reproduction of the "Arcana" discussion in the "New Jerusalem and Its Heavenly Doctrine". But a kind of addendum in the "Doctrine of Life," n. 114, indicates that some such scheme of treatment is present to Swedenborg's mind: "All other things that a man does (besides his daily

work) are not the proper works of charity, but are either its signs, its benefactions or its obligations". A little later, in "The Divine Love and Wisdom," n. 431, he speaks of the daily work, signs of charity, obligations and favors. A little later still we have the full scheme elaborated in a discussion in the "Doctrine of Charity," where we have a consideration of the life-work, charity's signs, the benefactions, the obligations, and the diversions of charity. Five years later "True Christian Religion" employs the same scheme of treatment, but much more briefly, in its chapter on Charity.

(A) The Daily Work the Main Expression of Charity

Dr. Jacks has remarked that to do the day's work well is to him the main exercise of religion. He has also observed that in Christian civilization the attainment of the spiritual life must become identical with the winning of the daily bread. The work-a-day world, in other words, must serve as the scene of a man's regeneration. If this were not the possibility (and it is more than that: it is an inescapable necessity), there would be a sad maladjustment of the kind of world we have to the kind of product it should help develop. This general truth was never put more plainly or definitely than in the Theological Works.

> Charity itself is acting justly and faithfully in the office, business or employment in which one is engaged, and with those with whom one deals. (True Christian Religion, n. 422.)
>
> Christian charity, with every one, consists in faithfully performing what belongs to his vocation, for by this, if he shuns evils as sins, he is doing goods daily, and is his own use in the general body. In this way, too, the general good is provided for, and the good of each person in particular. (The Doctrine of Life, n. 114.)
>
> Charity toward the neighbor consists in doing right in every work, and one's duty in every office. (Arcana Cœlestia, n. 8121.)
>
> The life of charity can be lived only in the midst of the world. The life of charity consists in acting honestly and justly in every employment, business or work, from an interior or heavenly motive. (Heaven and Hell, n. 535.)

We may interject at this point that when it is the *development* of the spirit of charity which is more particularly in mind, we are told that charity consists in performing the com-

mandments of the Decalog (Apocalypse Revealed, n. 356). The "Doctrine of Life" is really a study of charity from this angle of consideration. "True Christian Religion," in the proposition from n. 422 quoted just above, deals not so much with the psychological account of charity's development, as with the practical matter of its *expression*. The "Doctrine of Charity" combines in a proposition both mode of development in us, and mode of expression by us:

> Looking to the Lord and avoiding evils as sins, a man who does the work of his office or employment sincerely, justly and faithfully, becomes an embodiment of charity. (Charity (Iungerich Fund Translation), p. 83.)

There are many reasons why the chief manifestation of charity should be in the life-work. Some more obvious ones the Theological Works do not give. In the life-work we have the bulk at any rate of what most of us do. We have a piece of work for which society calls, and which therefore is bound to be a piece of service. The Theological Works themselves are primarily concerned with the argument that the spirit of disinterested service needs the continuity of expression which a life-work affords. Where that spirit exists, it does not content itself with occasional expression.

The proposition from "Charity" just above brings in a thought not present in the other quotations on the main expression of charity; that is, that the worker himself becomes an embodiment of charity. As we look at a life-work, the service rendered in it does not consist always in the things done, or even in the way they are done. The man himself means so much. Homemaker, teacher, bookkeeper, each may contribute to society most heavily in being an inspiring workman, an influential person. The wording of the proposition from "Charity" begins to take account of this fact, as that of the other statements does not. Charity has its main expression in the life-work, but still more an abiding embodiment in the worker. Society gains not only by a piece of work, but by a true servant. The world is put forward by a piece of faithful service, and the kingdom of God gains a reliable

workman, who is charity incarnate. One is reminded of a petition in a Psalm:

> Establish Thou the work of our hands upon us, yea, the work of our hands, establish Thou it.

The work most of us do, if it ever was significant, ceases soon enough to be so, and if it is established at all, is established on the workman, in his spirit of service and in his competency. He is of perpetual use in God's economy.

Here is a teaching which would hold the world's work, by every individual's effort, to the Christian standard. It urges religion into the world and all its enterprises, for their redemption and for religion's own full development. It bears the thought past the temporary character of almost all the works of man, to God's acquisition of tried servants for His undying projects and purposes. Charity has its main exercise in the life-work. This teaching attaches religion to all the tasks of life. Never was there a more thorough-going contradiction of that dogma and alibi of the acquisitive and self-seeking, that religion and business are separate concerns of the human being, or that religion has nothing to do with business.

Indeed, so intent is the teaching on attaching religion to the tasks of life that it enumerates a number of vocations to show what religion asks in them or how charity is expressed in them. This is a unique feature of the discussion of charity in the "Doctrine of Charity". One of its best passages is a kind of manual of employments, considered as possible expressions of the spirit of disinterested service. One finds such consideration, it is true, of one or two vocations in earlier discussions. As early a reference as any is that in "Arcana Cœlestia," n. 4730(3), to the work of a judge, if he is a man of charity. At n. 8121 (where Swedenborg begins a connected statement of his teaching on charity) we are told what the work of a priest as well as the work of a judge is like, if he is a man of charity. N. 8122 goes on to say the same principles apply to the work of a parent, of an employer, of a king. In "True Christian Religion" Swedenborg sketches

briefly in terms of the expression of charity the work of king, priest, judge, merchant and artisan, and says that what holds good for them holds good for shipmasters, sailors, farmers and servants. This list is obviously a reminiscence of the full list of occupations which appears in the manual of vocations to which we referred in the "Doctrine of Charity". The discussion in that little work remains the fullest consideration of life-work after life-work in the terms of a manifestation of the spirit of charity. So animated, any life-work wins standing as a use in the kingdom of uses, which is heaven. To the list as already given from "True Christian Religion," "Charity" adds chief executives of states, subordinate governors, army leaders, lesser military officers, and soldiers.

This detailed relation of charity to specific pieces of life-work only follows up the general principle, that to attain the heavenly life one must engage in the world's work and seek to promote the world's well-being. But Swedenborg is as specific at one end of the relation as at the other. He makes his applications to a specific occupation. At the same time he selects in the general life of religion, or in the spiritual character, that specific characteristic which most definitely suggests embodiment in the life-work—charity, or the spirit of disinterested service. Did any religious doctrine ever attach the inspirations and standards of Christianity more intimately to the daily task?

(B) Philanthropies

But not even the useful life is all work. Swedenborg goes on to relate charity to many other sides of our ordinary existence. We follow the order of discussion in "True Christian Religion" rather than that in the "Doctrine of Charity" in considering next our gifts and volunteer help to others, especially of course to the needy.

Philanthropies do not mean organized philanthropies or large ones, necessarily. Indeed, Swedenborg was writing before the day of munificent charities and highly organized philanthropic work. Most of us lend a helping hand on occasion, aside from the services steadily rendered in our occupations. And it is

of these smaller gratuitous and individual beneficences that he wrote. We call them our "charities"; he spoke of them as the "benefactions" of charity, or its "favors." For he at once begins to relate his "charity" to them.

In the ordinary view a man's charities are more closely related to his love of the neighbor than is his business. The world is inclined to withdraw business from the sphere of love for the neighbor and to give it a world of its own, in which competition is held only within the legalities. Not so this teaching, as we have already begun to see. The main expression of charity is in the life-work, according to it. And where a man feels that he can offset the hardness of his business with handsome gifts to one cause or another, the teaching meets his severity with another. It insists that, if the spirit of charity or of disinterested service is absent from his life-work, it will not be present in his alms-giving. For as a matter of fact it is not resident in either work or philanthropies; its only real residence is in the heart of the man; present there, it will find its main outlet in his life-work, and overflow in what other secondary service he can give. Anything else would be a service of both God and mammon. In other words, the Theological Works find one's business the most closely related to charity of all one's activities, and one's philanthropy a secondary expression. The Theological Works are quite aware that they are reversing the common outlook on the two.

> Charity's beneficences are all such good deeds as a man who is charity volunteers aside from his occupation. (Charity (Iungerich Fund Translation), p. 103.)
>
> These beneficences are outside the man, whereas charity is in him, and every one is saved according to the quality of the good or charity in him. (*Ibid*, p. 103.)

Both this discussion (only in part preserved) in the "Doctrine of Charity" and the discussion in "True Christian Religion" tell how people who have relied on such generosities for their better spiritual standing learn better in the life to come.

When Swedenborg comes to relate charity to our "charities," there are two other points which he commonly makes. One

is that charity leads us to be prudent in giving to the poor, etc.

> Charity consists in acting prudently, and so that good may come thereby. He who relieves any poor or needy villain, does evil to the neighbor through him, for by the relief which he affords he confirms him in evil, and supplies him with the means of doing evil to others. (Arcana Cœlestia, n. 8120.)

Perhaps the counsel implied in this indicates as well as does any other statement that it must be private helpfulness that is meant. We do not ask the hospitals which we endow to withhold medical aid from a bad man, the Red Cross to succor only the upright in a flood disaster. Physical necessity has its own standing.

The second point which Swedenborg's discussion of benefactions regularly throws into prominence is, that charity's benefactions are best of all to the spiritually blind, and lame, and halt. He gives these and like characterizations the meaning which he says they originally had.

> The ancients . . . distinguished charity to the neighbor into several classes, which they also subdivided, and gave a name to each class, and taught how charity was to be exercised towards those in one class, and how towards those in another . . . Some they called blind, some lame, some maimed, some poor, also miserable and afflicted, some orphans, some widows. Those same names are in the Word, and signify those who are such in the spiritual sense . . . The names are in the Word because those in external worship were to exercise charity toward such as are so named; and those in internal worship toward such spiritually understood. (Arcana Cœlestia, nn. 7259, 7260, 7262, 7263.)

Regularly Swedenborg takes the applications of these terms away from physical mishap and handicap, and shifts them to spiritual need. Charity's benefactions are primarily or at their finest to the latter need. The more obvious benefactions to physical need are left (as in the passage quoted) for those in external worship to render.

It is to be reflected here that the help which most of us render to the spiritually blind, and so on, we render outside our vocation, and often only by an unconscious influence. The vocation which is dedicated to this manner of human service is the ministry. This very same help, which is among the "charities" of most men and women, when organized, studied

and constantly proffered, is the minister's true life-work, his "charity," not his "charities."

(c) Legal and Other Obligations

That classic summary of the teaching of the New Church, the "True Christian Religion," moves next to consider in terms of charity our relation to the law and to social obligation generally. The section upon this head in the "Doctrine of Charity" is very brief (Iungerich Fund Translation, pp. 107, 108). That in "True Christian Religion," nn. 429-432, is the more fully elaborated. Little is to be gleaned elsewhere in the Theological Works.

The fact that charity has a field in this area of civil law and social obligation is insisted upon in such a statement as "The Divine Wisdom," n. 98:

> The spiritual is from conjunction with the Lord, the moral is from charity, and the civil is from the practice of charity.

Or again:

> He who separates the spiritual from the moral and the civil is not a spiritual man or a moral man or a civil man. (N. 99.)
> The spiritual is in the moral and the civil. (N. 98.)

It might be noted in this connection that in the book "Conjugial Love" Swedenborg attempts a discussion of the marriage tie which takes full account, of course, of the spiritual, as he means this term, but which takes his subject into the realm chiefly of what he calls the moral and also into the region of the civil. He wrote Dr. Beyer that the book had chiefly to do with morals, but what that statement means is clear only from consideration of such a conception of the moral as the following:

> Moral truths are those which the Word teaches respecting the life of man with his neighbor, which life is called "charity." The goods of this life which are called "uses" have relation in brief to justice and equity, to sincerity and uprightness, to chastity, to temperance, to truth, to prudence and to benevolence. To the truths of moral life belong also the opposites which destroy charity, and which have relation in brief to injustice and inequity, to insincerity and fraud, to lasciviousness, to intemperance, to lying, to cunning, to enmity, to hatred, and revenge, and to ill-will. (Divine Wisdom, n. 96.)

But to confine ourselves to the relation of charity specifically to our life under the civil law, and to our obligations as members of society. Our duties as citizens and as members of a society with its contracts, implied and express, are not left outside the pale of religion by the teaching of the Theological Works. The man of religion cannot say that in such obligations he has only the state and society with which to reckon, and the demands of his religious standards do not enter here. The spirit of charity asks expression here, too. A special point which the Doctrines make on this head is, that the man of charity fulfills these obligations with cheerfulness and good nature. They are chiefly obligations imposed on him, but he meets them with a sense of the call of country on him.

> We call the uses imposed by the laws of a kingdom "obligations" of charity, because charity does them from duty and not of its own initiative, and yet, regarding them as uses, it does them sincerely and good-naturedly. The sincerity and the good intention of charity are present in every obligation with those who have charity, but both the sincerity and the good intention are in keeping with the uses which they foresee in the obligations, and also with the disposition which they know how to make of the uses. (Charity, p. 107.)

"True Christian Religion," nn. 429-432, gives us a classification of these obligations, while the "Doctrine of Charity" gives us only examples of them. Says the former work, these obligations are public, domestic and private. Of the public obligations, taxes are an example; of the domestic, the support a parent owes his children; and of the private, a contract into which one enters to pay wages. In each instance the man of charity finds himself confronted with something more than a bare legal obligation—the first he imbues with his regard for his country, in the second his love for his children transcends the legal demand, and in the third conscience has its demands. He cannot sever legal obligation from spiritual and conscientious considerations—and be a man of charity.

"True Christian Religion," nn. 429-432, gives us a list of obligations quite within the law, "the statute law, the common law, or the moral law"; the "Doctrine of Charity" contains a brief reference to obligations a little more personal, perhaps:

"some things, too, which a man assumes as obligations by giving his word," p. 107. The "Doctrine of Charity" also contains the more obvious reference to social obligations: "besides these there are civil duties of deference, obedience, honor and social exchange, which deserve to be called obligations because a man ought to do them," p. 107.

So in the third place the whole realm of legal and social obligation is also caught up to the spirit of charity as one more area in which the latter is to be operative. This is only part of the general insistence of the Doctrines, that the spiritual life becomes a reality in the total of our existence, the civic and moral and economic included.

(D) Charity and Our Pleasures

Our teaching runs on to link charity with the world of recreation, with our vacations and our pleasures. In "True Christian Religion" is a section (nn. 433, 434) which is a condensation of a much wider-ranging discussion in "Charity" (pp. 111, 116). The very topic of either discussion—"the diversions of charity"—indicates what Swedenborg's chief point on this head is. He does not purpose so much to say what recreations and amusements are in order, as to say that their true object is to refresh and recreate the desire to live life serviceably, and to do well some useful work. A man without the spirit of service—a spirit which has its main opportunity in his work—can hardly recreate that spirit by any recreations whatever. Swedenborg is discussing diversions of charity. Hence he says of those who do their work with the object of getting themselves forward only, of those who do their work for profit only, of those who work only to maintain themselves, of those who are only seeking fame, that while they may engage in any or all of the forms of recreation which he mentions, they do not participate in diversions of charity—they have no charity in them to be enlivened so. That is, he claims for another area in which the spirit of charity can go abroad the world of our pleasures and amusements.

Charity has its diversions, which are various enjoyments and pleasures of the bodily senses, serving to recreate the mind. (P. 111.)

The teaching does not play the part of a blue law, at all, listing legitimate and illegitimate amusements. On the contrary, the lists it gives are quite catholic. "True Christian Religion," nn. 433, 434, it is true, confines its thought of recreations to "dinners, suppers and social gatherings," and considers these with reference to a kind of religious history which they have had, from the Jewish paschal supper and festivals on down into Christian history. But the "Doctrine of Charity" goes abroad in the field of common amusements. It sets down as possible diversions of charity not only friendly walks and talks, music, scenery, social gatherings, reading, manual occupations, convivial feasts, but (and this in the year 1766) "games played with dice, balls and cards," and "dances" and "theatrical shows." "All these serve as diversions to one in office or employment."

If the affection of charity is present, any of these diversions will recreate it: shows, games, instrumental and vocal music, beauties of field and garden, and social life. Deep in them, being renewed as it rests, the love of work and service remains. The longing for one's work sets a term on the diversions and brings them to an end. (P. 113.)

There is, says Swedenborg, an almost fragant renewal of the spirit of charity.

Those in no affection of charity do not have the experience, because with them the spiritual mind is closed. (P. 114.)

As we said, there is no effort to prescribe and proscribe amusements. Perhaps this is what we have been led to expect from religious teaching which touches the subject of amusements. Doubtless, as a general wisdom common to most religious teaching, there is instinct in the Doctrines the wholesome advice which Wesley's mother gave him:

Would you judge the lawfulness of pleasure, take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes away your relish for spiritual things, whatever increases the authority of your body over your mind, that thing is sin.

This advice is in effect present in the doctrine of charity, but

it gets to be present because the doctrine strikes deep, and from the outset is looking for the renewal in any pleasures and amusements of the disinterested and competent spirit of service.

(E) Charity and Worship

One of the most remarkable interrelatings of charity to any part of our active life, is the interrelating of it to worship; that is, of course, to outward worship. Charity is itself inward worship (Arcana Cœlestia, n. 8254). "True Christian Religion" does not discuss this interrelationship of charity and the observances of religion in our lives; but there is a brief section on the topic in "Charity" (pp. 97-99)—indeed this is the first interrelationship which that work attempts between charity itself and active and ordinary existence. The latter discussion makes it plain that external worship is what is under consideration; but it is well and may be surprising to note what is included in outward religious observance.

> Worship is an external of body or of mind.
>
> Externals of the body belonging to worship are (1) going to church, (2) hearing sermons, (3) singing devoutly and kneeling in prayer, (4) observing the sacrament of the supper. Then at home (1) prayer morning and evening, and at meals, (2) talking with others about charity and faith and about God, heaven, eternal life and salvation, (3) in the case of priests, preaching, too, and also private teaching, (4) and in any one teaching children and servants about such things, (5) reading the Word and books of instruction and piety.
>
> Externals of the mind belonging to worship are (1) thinking and meditating about God, heaven, eternal life and salvation, (2) reflecting on the thoughts and intentions, whether they are evil or good, and that the evil are from the devil, the good from God, (3) averting the mind from talk of thinks impious, obscene and filthy, (4) besides thoughts there are also affections which lodge themselves in the sight and sensation. (P. 97.)

This list is certainly striking, and starts some questions. If, on the part of priests, preaching is not only a matter of formal worship, but an "external of the body," in the region of "signs of charity" rather than their "charity" or the main performance of their work, it is clear that we must turn to such vital ministries as the help of the spiritually blind, and lame,

and maimed, for the essence of their life-work. If on the part of worshipers generally, acts of self-examination and of discipline of mind and spirit are external worship, albeit an external of the mind, how deeply we must look in the life, to the response of the human spirit to the Divine, for internal worship. Of course throughout the Theological Works the distinction is carefully made and maintained between transactions and acts in the ecclesiastical world, and what happens in the realization of the spiritual life; or, as those Works put the difference, between piety and charity (Arcana Coelestia, n. 8252, Heaven and Hell, n. 360). "Charity" is now urging this distinction in its own way. Church-going and all else listed above is no charity or the realization of the spiritual life; it can at most be a sign of it. If charity is present, it will attest itself in such acts of worship as those enumerated. A "sign" means "an evidence and attestation that a thing is."

So the whole world of the ecclesiastical, never confused by Swedenborg with the spiritual (despite indifference of terms at times), is related to the spirit of charity. The externality of the former world is too rarely perceived as clearly as this in a religious teaching. But when it is not, externality and formality are substituted for inward reality.

(f) Charity and Friendship

Swedenborg's formulation of his teaching on charity can be put down as undertaking one more distinction and interrelationship, this time between charity and friendship. The "Doctrine of Charity" does not introduce this topic, but the "True Christian Religion" does (nn. 440-449). Here some of Swedenborg's statements must be regarded as "hard sayings," in the Biblical sense. We refer to the counsel to guard against a friendship of love with any one (n. 449e), because of the risks of being devoted to a person inwardly evil.

It should be said that no one is able to explore the interiors of the mind of those with whom he associates or deals; and this is not necessary; only let him guard against a friendship of love with any one.

"True Christian Religion" seems to warn against one of the most deeply satisfying and helpful goods and rewards of life

—an intimate friendship, in which there is generous exchange of thought and feeling.

But it is to be noticed that in the very same paragraph we have been told that those who have charity love the good in another, and are not enticed into harmful connection with his evil.

> Because these love the things within man apart from the things without, when they do not discover the same things in the person after death, they at once withdraw from the friendship and are associated by the Lord with those who are in like good.

An other-world entanglement is the risk which the teaching has in mind; and I suppose we may assume the general Christian view of friendships in our life in this world, according to which charity calls upon us not to give up the mistaken or erring friend, but with a redemptive love to follow him up.

And as for the rest of the discussion of friendship, which is so largely not on the glories, the beauties and the satisfactions of friendship, as the Bible extols that of David and Jonathan, for example, but upon the possible after-death detriment of an unwise, intimate friendship to a good man, the savor of self-righteousness and of an holier-than-thou attitude is escaped when we take careful note of the sort of friendship which the discussion has in mind.

> A friendship of love means interior friendship, which is such that not only is the man's external loved, but his internal also, and this without scrutiny into the quality of his internal or spirit, that is, into his mind's affections, as to whether these spring from love toward the neighbor and love to God, and are thus adapted to association with angels of heaven, or whether they spring from a love opposed to the neighbor and a love opposed to God, and are thus adapted to association with devils.

Despite our first quotation above from n. 449, which seems to say there is no scrutiny of another's inward character, and despite the further observation that this does not matter, and that it is better not to form interior friendships, this statement implies that charity sees its way here. And why should not the spirit of charity which is wise in benefactions, and in distinction of the good neighbor and even of the degrees of good

neighbor, not also be discerning in the proffer and form of its friendships?

But now, what a remarkable demonstration all this discussion is of the truth that religion has to do with the whole active existence of the human being, if it is real and active itself! The spiritual life has its relations to the civic and legal, to the eleemosynary, to the ecclesiastical and institutional, to the world of leisure, amusement and pleasure, to the friendships which we form and maintain. Everywhere it has expression, collaterally so to speak in these phases of life, and directly in the life-work. This general truth pervades the teachings of the Theological Works. But the doctrine of charity seizes on one element in the spiritual life, the spirit of charity or of disinterested pursuit and promotion of the good and the true, and by way of it discusses all this varied relationship of religion with life's activities. The discussion could have seized upon some other element of the spiritual life, like the regard to a Divine will in it, and in the terms of this have attempted life's relationship with religion. Instead, this element of charity—which lies so close to life's deeds—is picked up, and in the terms of it the relationship of the spiritual life to the world of action and deed is elaborated as we have seen. Comprehensively the teaching sets the mind on the daily course to hallow all it finds, and makes the trivial round, the common task a road to bring us daily nearer God.

William F. Wunsch.

CURRENT LITERATURE

A PHILOSOPHER'S NOTE BOOK*

In reading Swedenborg's scientific and philosophical writings, the student is often impressed with the importance of knowing the historical antecedents of ideas and statements which may have been taken from previous authors. It is well known that Swedenborg was a wide reader on the subjects which interested him; but up to the present time we have had rather meagre information as to just what he read in the field of philosophy, and what use he made of the reading.

The book before us is a welcome source of the information we need to make a very full acquaintance with his reading in philosophy. Swedenborg left a pile of manuscript consisting of copious extracts from the great philosophers of the past; and this manuscript was given to the Swedish Royal Academy of Sciences by the heirs in 1772. In the course of time this body of manuscript was copied; and it was then translated by the Rev. Alfred Acton, and published serially in the *New Philosophy,* from 1920 to 1928. This book is a reprint from the pages of the *New Philosophy,* with some revision, editorial changes and additions, together with indexes.

As to the time when these extracts were made, we have an indication in the reference to Leibniz's *Tentamina Theodicaeae,* published in 1739. At this time Swedenborg was at work on the "Economy of the Animal Kingdom," and presumably he was reading in preparation for this work. The reference

**A Philosopher's Note Book;* Excerpts from Philosophical Writers and from the Sacred Scriptures on a variety of Philosophical Subjects; together with some Reflections, and Sundry Notes and Memoranda. By Emanuel Swedenborg. Translated from the Latin and edited by Alfred Acton, M.A., D.Th. Philadelphia, Pa.; Swedenborg Scientific Association. 1931. xxiii + 547 pp., 8vo. $5.00.

occurs in the early part of the manuscript, which would seem to show that the body of these extracts were made after 1739. This is rather surprising, as the date is near the period of his illumination and the beginning of his work on the Bible.

Dr. Acton is to be congratulated on the great amount of careful labor he has given to the preparation of the book, and especially in adding full and valuable foot-notes, which throw a great deal of needed light on the text.

The contents of the book consist of numerous extracts of varied length from a number of philosophers of the first rank. There are hundreds of quotations from Plato, Aristotle, Augustine, Leibniz, and Malebranche. Other authors quoted less frequently are Descartes, Spinoza, Wolff, Grotius, Rydelius, Bilfinger, Pliny, Ruysch,—not to mention others.

The plan of the extracts is, that a term, or subject, is chosen, and extracts from various authors which discuss the subject are made. For example, under "Soul" three extracts are made from Rydelius, Professor of Philosophy at Lund, and afterwards Bishop of Linköping; sixteen pages of thirty-five extracts from Augustine; twenty-four pages of sixty-four extracts from Aristotle; ten pages of thirty-five extracts from Plato; eight pages of twenty-two extracts from Leibniz; six pages of eighty extracts from Wolff's "Rational Psychology"; several pages from Descartes and Malebranche, and from the Sacred Scriptures. This is highly significant as showing how widely Swedenborg read to prepare himself for treating the subjects in which he was interested, and in this case especially as showing the amount of labor to acquaint himself with the literature on the subject of the soul. It is obvious that if we are to read Swedenborg in the light of his own knowledge, we must make every effort to become acquainted with the material he used.

In reading Swedenborg, we are often puzzled to know the exact meaning of the terms he uses. These terms have both a current and a historical context, and the meaning cannot be exactly ascertained apart from this context. It is therefore a most important help to be able to go directly to the historical context

as given in the quotations which Swedenborg himself makes. The convenient table of contents in this volume gives us the list of the terms, with the authors and references to the passages quoted. More than one hundred and twenty of these terms are given. Some fifty of these are words of critical importance; such as "the least things," "the simple," "the one," "elements," "substance," "form," "mode," "motion," "force," "life," "spirit," "nature," "cause," "end," "love," "affection," "good," "truth," "sense," "imagination," "memory," "ideas," "appearances," "will," "intellect," "wisdom," "faith," "things universal," "virtue," "justice," "pleasure," "auras," "ethers," etc. If we pursue the meaning of terms like "the least things," "the simple," "substance," "form," "mode," "motion," "force," etc., we are led into the heart of Swedenborg's philosophy of nature. While words like "love," "wisdom," "good," "truth," "will," "intellect," "sense," "ideas," "appearances," etc., lead us into the heart of his spiritual philosophy.

All through the book there are many quotations from the Sacred Scriptures. Some seventy pages at the end of the book are taken up with the discussion of various topics which are more or less connected with the preceding quotations, but seems to be for the most part Swedenborg's original work. It is interesting to note the topics; they are "type," "representation," "correspondence," "spiritual speech," "harmonic correspondence," "contemplating God," "spiritual temptation," "parabolic correspondence," "arithmetic," and "geometry" (taken from Benjamin Martin's "The Elements of All Geometry"), "typical correspondence," "The Lord's Prayer," "musical harmony" (taken from James Grassineau's "A Musical Dictionary"), "optics" (taken from Robert Smith's "Compleat Course of Optics"), "fabulous correspondence" (consisting of Scripture quotations), "A Plan of the Animal Kingdom," "Explanation of the Sacred Scripture," "Natural Religion," "The Mohammedan Religion" (taken in part from Gemelli Careri's "Voyage around the World"), "Outline of Rational Psychology."

We have here evidence of Swedenborg's varied interests, and

also a valuable introduction to his treatment of these subjects at a later time.

This bare outline of the book does meagre justice to its completeness and value; but we hope on another occasion to return to its consideration, and to show in more detail the nature and use of it. In the meantime we commend it heartily to all serious readers and students of Swedenborg, as an indispensable aid in getting more precisely his meaning.

LEWIS F. HITE.

"REV. THOMAS HARTLEY, A.M."*

Anyone really interested in the life and mission of Emanuel Swedenborg, and in the early beginnings of the New Church founded upon the truths contained in his Writings, cannot but be interested in that individual who was one of the very few Englishmen to have personal contact with him, who was one of the very earliest believers in his revelations, and who was the first (with negligible exceptions) to translate any of the Writings into English, and to preface them with worthy introductions. That person was the Rev. Thomas Hartley, A.M., Rector of Winwick in Northamptonshire. The sketch of him before us, from the pen of the Rev. A. E. Beilby, first appeared in somewhat shorter form in a couple of recent issues of the English *New-Church Magazine*. It is written in the characteristically entertaining style of its author; and it is said to be the only life of Hartley that has appeared in separate form.

Information concerning Hartley's life is scanty. A little is contained in Tafel's "Documents Concerning Swedenborg"; and Hartley's publications furnish something more. Mr. Beilby's sketch is based not only upon that readily accessible information, but upon other fragments that his personal researches brought together as well. In the first pages of his essay he tells

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**Rev. Thomas Hartley, A.M.*, Rector of Winwick, in Northamptonshire. By THE REV. A. E. BEILBY. London: New-Church Press. 1931. 51 pp., 12mo. Flex. cloth, 80c.

us about a fruitless visit to the little village of Winwick, of which Hartley was reputed to have been rector for forty years (1744-1784), and where the investigator was unable to find any evidence that such a person as Hartley ever existed or had ever been in the place. Search in church records higher up, however, brought confirmation of the actuality of Hartley's appointment, and of his nominal service in the reputed capacity; but so far as Winwick was concerned, that worthy gentleman was evidently an absentee parson, the actual curate during his incumbency being a deputy, as was customary at that time. By way of exonerating Hartley from any undue criticism at such absentee service of his Savior, Mr. Beilby comments upon the religious condition of England in the eighteenth century. It was then no uncommon thing for the favored clergy to hold several pastorates at the same time, and to receive the emoluments connected therewith, thus enabling them to live in more or less luxury and worldly comfort, while entrusting their clerical duties to poorly paid substitutes. While such conditions were good evidence of ecclesiastical decay, they occasionally furnished the means of support for persons of truly scholarly and perhaps saintly tendencies. In a measure, Hartley may perhaps be considered as exemplifying such characteristics.

In view of the social position of Hartley's father, who was a poor London bookseller, Mr. Beilby queries how the son came to be favored with such a benefice as Winwick. The steps are not easy to trace. He was born in 1709; and after receiving such schooling as his father could afford, he was admitted to St. John's, Cambridge, as a sub-sizar (one who had to do some menial service for his fellow-students), and was graduated with the degree of B.A. in 1729. He was ordained priest on Sept. 24, 1732, and soon thereafter was serving as curate at Chiswick in Middlesex. On Sept. 8, 1741, he was appointed to the vicarage of East Claydon in Buckinghamshire, retaining it until April, 1745, subsequent to his appointment to Winwick on March 22, 1744, from which facts it is evident that for about a year at least Hartley was a "pluralist", holding two benefices; and there is no evidence that he ever served either in resident

capacity. But both the appointment to East Claydon and that to Winwick give evidence that, whatever the reason, he was being favored with patronage from persons of influence. This is shown, too, by his volume entitled "Sermons on Various Subjects",—ten sermons, three of which bear dates 1747, 1748, 1750,—published in 1754, dedicated to the Countess of Huntingdon, with whom he is apparently on very friendly terms, and subscribed for by over four hundred persons,—the list is given in the book,—some of them of the nobility, and a large number of them clergymen who presumably could not have been of the impecunious class. Just how those subscriptions were obtained is an interesting question, to which no answer is given; but it is hardly to be supposed that it could have been built up to such a number, if Mr. Hartley were not pretty well known, and rather highly thought of.

Further evidence of his friendly relations with other persons of influence is found in the opening pages of his second published volume, which appeared in 1764, and was dedicated to the Lady Frances Shirley. His A.M. degree was conferred the following year,—another significant fact. In the dedicatory address to this second book he mentions his growing invalidism, which seems to have incapacitated him for much work of any kind during the last third of his life. This volume, too, gives excellent evidence of his interest in lines of thought that would not conduce to wider social or ecclesiastical popularity. The title reads: "Paradise Restored; or, a Testimony to the Doctrine of the Blessed Millennium, with some considerations on its approaching advent, from signs of the times: To which is added, A Short Defence of the Mystical Writers, against a late work. . . ." The book is true to its title; and of its 470 pages 350 are devoted to the consideration of millenarianism, and the remaining 120 to the defence of Wesley and Whitefield against certain charges (but he blames them for other things), and especially in advocacy of the teachings of the English mystic, William Law (his contemporary, with whom he seems to have had personal acquaintance), and of the

more noted mystical writers of the seventeenth and eighteenth centuries, Jacob Behmen, Mme. Guion, Fenelon, etc.

It seems quite certain that at the time of the publication of this latter volume he knew nothing about Swedenborg or his writings; but he already believed in a mystical sense in Scripture, and he also believed the Second Coming of the Lord to be immanent. However it may have come about, by 1769 he had become acquainted not only with some of Swedenborg's works, but also with their illustrious author. The Writings threw a flood of light upon his religious interests. It is therefore no wonder that, on personal contact with Swedenborg, he felt that he was in the presence of an angelic revelator from the Lord; and his attitude became most reverential, almost worshipful.

In 1770 he published Swedenborg's *De Commercio* in English translation, with admirable introductory essay, and with the autobiographic sketch of Swedenborg which he had asked for and secured the preceding year. In 1778 he published his translation of "Heaven and Hell", again with admirable introduction. And on request of the Rev. John Clowes, he subsequently contributed to the latter's translation of the "True Christian Religion" (published in 1781) an excellent introductory letter, which Clowes published, supplementing it with a few additional paragraphs of his own. Hartley did not live long after this, for his invalidism increased in severity, and he finally passed on from earthly life on Dec. 11th, 1784.

If the reader is desirous to learn more about Hartley, he will do well to secure Mr. Beilby's essay. We do not wish to commend the sketch unreservedly, as we think it has some manifest faults: for instance, rather too much prominence is given to the details of the author's search for information concerning his subject; there is a manifest effort on his part to keep his readers entertained, sometimes even at the expense of his subject; his referring to his quotation of Hartley's own words about his increasing invalidism as though from an independent letter instead of from the dedicatory introduction to the volume concerning which he had just been remarking, does not ring

quite true; his second quotation from Scott's Diary is faulty as a quotation; and his uncertain remarks about Cookworthy's part in the first translation of "Heaven and Hell" shows that he had not sufficiently noted what Hartley had himself said about that point in the letter which he contributed to Clowes' translation of the "True Christian Religion". Doubtless Mr. Beilby felt constrained by the limitations of space in the *New-Church Magazine*, else he might have made his treatise ampler in at least some lines of information, and more worthy of the statement in the last paragraph of his Preface.

B. A. WHITTEMORE.

"MAN'S TWO MEMORIES"*

Almost coincident with the passing of Rev. Adolph Roeder into full consciousness in the other life, the world receives this brilliant study of Swedenborg's teachings concerning the two memories with which men work in this world and the "other". The "study" is scintillating with illuminating points. Its form is a challenge to further study. Some of us whose memories go back to the study of Euclid's "Elements" will want to recall that a *scholium* is an explanatory note. We are thankful for the clear explanations which this "study" gives; but we rise from the reading of the book with the feeling that we ourselves could not pass an examination on it, and write at the close of our paper with any confidence that it would be accepted by our preceptor, "Q.E.D."

Mr. Roeder brings the teachings of modern psychology and Swedenborg's teachings concerning the "two memories" into a revealing relationship. He briefly but cogently outlines Swedenborg's approach to the subject, as well as the necessary "laboratory" approach. He shows how important a bearing on the subject has "Swedenborg's unique, because far-

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Man's Two Memories; a study of Emanuel Swedenborg's Teachings concerning them. By ADOLPH ROEDER. New York: New-Church Press. 1931. 135 pp., 8vo. $1.50.

reaching, concept of the dual nature of the Creator, His creature, and creation." This concept he finds stated again and again by Swedenborg; and he quotes as an illustrative statement this from "Arcana Cœlestia", n. 9296:

> There are two things to which all things in the universe, both in heaven and in the world, bear relation (or, have reference): namely, good and truth (or, the good and the true.)

A most informing presentation and analysis of the implications of this concept is given by Mr. Roeder, which clears the way for a definition of the "two memories." It is then shown how Swedenborg's approach to the discussion of these memories is the approach from the intellectual side. Mr. Roeder's own studies in language help to show in a vivid manner how Swedenborg was compelled to originate and adopt a language which would validly express the new concepts which he presents.

There is a suggestive discussion of the "literal" sense of the Bible and the "grammatic" sense. This leads up to a presentation of seven senses which are found in the Word of God. All this is laying the foundation for a comprehension of the meaning of the "two memories."

The first three chapters of the book are taken up with laying this foundation; then comes a chapter made up entirely of "Extracts from Arcana Cœlestia, being the extracts concerning man's memory which remains after death and the recollection of what he had done in the life of the body." These extracts are abundantly annotated, chapter five being made up of these comprehensive, illuminating notes. These notes define terms, indicate processes of thought, suggest what may be remembered and what may be forgotten, illustrate the meaning of "correspondences," trace the relation of mind to body, deal with the origin of language, bring in the results of modern research and relate them to Swedenborg's teachings about the two memories, and generally throw light on the subject in hand.

Mr. Roeder's inimitable method of presentation is forceful, for it makes one think, and also reveals the power which comes from extensive knowledge of the movements of the day. One

is almost oppressed with the evidence of voluminous reading; but all along the way there are vistas opened which make one wish to make further investigation and study.

It is not a book to be read once and laid aside, but one to read and re-read, a book encouraging rumination. It is a book for which we should be grateful, for it should help us in our every-day problems of education and life.

The last paragraph of the book is quoted on the back of the protecting jacket as giving in summary the purpose which prompted the gifted author in his work. It reads as follows:

> The immediate values of these statements, as here collected concerning the two memories, for modern psychology lies in the fact that by reason of the inter-relation and inter-action of these two mental structures we reach the solution of many, possibly most, if not all our problems in the psychic realm of being. The subconscious is no doubt the outer memory, while the unconscious is the inner. This hypothesis opens out vast areas of as yet untrodden research, such as studies of the spelling mechanism, the talking mechanism, the machinery of thought, the tracing of the affectional or emotional nature, and many others, all of them of enormous interest to those called upon to handle either the normal or subnormal forms of mentality that need help.
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> If this book will serve to give an impetus to such studies and to such students, the purpose for which it was written will have been amply and gratifyingly subserved. God speed the day when such students shall have been outfitted to grapple more sanely with the deep and vital problems of life, religion, and conduct, than they have been in the past!

JOHN DABOLL.

PSYCHIC RESEARCH AND RELIGION.

I confess to a great interest in Psychic Research; not from any desire to be an investigator myself, but from a very great desire to see demolished the fence that naturalistic thinkers have erected about the realm of fact according to their conception of fact, and to see the skulls of all dragonistic destroyers of faith in revelation and the foundations of religion effectively cracked. In short, I believe that Psychic Research is destined eventually to make of many of the learned of our day a laughing stock for future generations. To make clear just what I am

driving at in these remarks, I cannot do better than to present a rather long quotation from a book now fifteen years old entitled "Belief in God and Immortality,"* by Prof. James H. Leuba of Bryn Mawr College, taking the quotation from pages 276-281, wherein he summarizes the results of statistics based upon a questionnaire sent by him to learned people throughout this country:

. . . I have claimed that the investigation provides relatively exact information concerning the beliefs in God and in immortality of college students and of several classes of men of high attainments, . . . scientists, historians, sociologists, and psychologists. . . .

The representative nature of our statistics invests them with a very great significance, for if these groups of men do not include all the intellectual leaders of the United States, they certainly include the great majority of them. . . . There is no class of men who, on the whole, rival them for the influence exerted upon the educated public and upon the young men from whom are to come most of the leaders of the next generation.

What, then, is the main outcome of the research? Chart XI . . . shows that in every class of persons investigated, the number of believers in God is less, and in most classes very much less than the number of non-believers, and that the number of believers in immortality is somewhat larger than in a personal God; that among the more distinguished, unbelief is very much more frequent than among the less distinguished; and finally that not only the degree of ability, but also the kind of knowledge possessed, is significantly related to the rejection of these beliefs.

The correlation shown, without exception, in every one of our groups between eminence and disbelief appears to me of momentous significance. In three of these groups (biologists, historians, and psychologists) the number of believers among the men of greater distinction is only half, or less than half the number of believers among the less distinguished men. I do not see any way to avoid the conclusion that disbelief in a personal God and in personal immortality is directly proportional to abilities making for success in the sciences in question. . . .

A study of the charts, with regard to the kind of knowledge which favors disbelief shows that the historians and the physical scientists provide the greater number of believers; and the psychologists, the sociolo-

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*_The Belief in God and Immortality; a Psychological, Anthropological, and Statistical Study._ By James H. Leuba, Professor of Psychology and Pedagogy in Bryn Mawr College. Boston: Sherman, French & Co. 1916. 340 pp., 12mo. $2.50.

gists and the biologists, the smaller. . . . [It is a] remarkable fact that whereas in every other group the number of believers in immortality is greater than that in God, among the psychologists the reverse is true: the number of believers in immortality among the greater psychologists sinks to 8.8 per cent. One may affirm it seems that, in general, the greater the ability of the psychologist, the more difficult it becomes for him to believe in the continuation of individual life after bodily death.

The students' statistics show that young people enter college possessed of the beliefs still accepted, more or less perfunctorily, in the average home of the land, and that as their mental powers mature and their horizon widens, a large percentage of them abandon the cardinal Christian beliefs. It seems probable that on leaving college, from 40 to 45 per cent of the students with whom we are concerned deny or doubt the fundamental dogmas of the Christian religion. The marked decrease in belief that takes place during the later adolescent years, in those who spend those years in study under the influence of persons of high culture, is a portentous indication of the fate which, according to our statistics, increased knowledge and the possession of certain capacities leading to eminence reserve to the beliefs in a personal God and in personal immortality.

The situation revealed by the present statistical studies demands a revision of public opinion regarding the prevalence and the future of the two cardinal beliefs of official Christianity; and shows the futility of the efforts of those who would meet the present religious crisis by devising a more efficient organization and cooperation of the churches, or more attractive social features, or even a more complete consecration of the church membership to its task. The essential problem facing organized Christianity is constituted by the wide-spread rejection of its two fundamental dogmas—a rejection apparently destined to extend parallel with the diffusion of knowledge and the moral qualities that make for eminence in scholarly pursuits.

That statement from such an authority shows unmistakably what the Christian Church in this country especially is "up against." It accounts for the unprecedented drift of our day towards "modernism" generally and towards real indifference to religion. It sets forth a condition that many adults of our own organization who have children who have gone or are going through the colleges of our land can vouch for. How can we expect anything different when our institutions of higher learning teach philosophy without a God and psychology without a soul and the Bible (if taught at all) as merely human literature? But let us consider some further evidence of the

religious blockheadedness of multitudes of the educated classes of our day.

The last publication of the Boston Society for Psychic Research bears the significant title "The Enchanted Boundary,"* —significant as soon as explained. The title of the volume is the same as that of its second chapter, which begins as follows:

And so they set forth toward the region which they had vowed to conquer, a band of gallant knights, all bedight in massy armor and bravely bearing lances and swords, all seated on steeds which were both swift and sure. But as soon as the first had crossed the border of that region, his weapons became like rotten wood, the joints of his armor began to gape wide, and his proud steed altered to a sorry jade, which stumbled at every pebble in the way. And thus fared it with every knight as he crossed; for lo, it was an enchanted boundary.

Thus begins a tale which still continues. For the knightly band is made up of sundry learned and professional men, the region which they set forth to harry is that of psychical research, and verily, it seems to have an enchanted boundary, for it happens to them when they cross it even as has been said. In other fields they are prudently silent until they have acquired special knowledge, but they venture into this with none. Elsewhere they test their facts before they declare them, but here they pick up and employ random statements without discretion. Elsewhere they use a fair semblance of logic, but here their logic becomes wondrous weird. Elsewhere they generally succeed in preserving the standard scientific stolidity, but here they frequently manifest and confess a submission to emotions ill befitting those who sprang from the head of Brahm. Elsewhere they observe the knightly etiquette of the lists, but in this field think it no shame to decline the fair encounter, and, from the safe shelter of the barrier, to jeer about the presumptive quality of their opponent's brains.

I am not here defending anything within the debatable region; I am only pointing in wonder to the effects of the enchanted boundary upon those who cross it with deadly intent. . . . With a full sense of responsibility, I assert in regard to these that . . . none have squarely faced and fairly discussed the real evidence. . . .

The book from which we have just quoted has as its sub-title the words "A Survey of Negative Reactions to Claims of Psychic Phenomena, 1820-1930." It was written by Walter

**The Enchanted Boundary;* being a survey of negative reactions to claims of psychic phenomena, 1820-1930. By Walter Franklin Prince, Ph.D. Boston: Boston Society for Psychic Research. 358 pp., 8vo. $3.25.

Franklin Prince, Ph.D., for several years and at present the Executive Research Officer of the Boston Society for Psychic Research, and recently elected President of the parent body of all such organizations, the (British) Society for Psychical Research. A paragraph from the Preface concisely expresses the purpose and nature of the treatise, as follows:

> This book embodies the first attempt to appraise on a large scale writings hostile to psychic research. It seeks to deal fairly with persons who, through the course of more than a century, have expressed their disbelief in any facts "psychic" or "supernormal," according to the understood meaning of these terms. It proposes to ascertain with what degree of knowledge these persons are equipped to deal with the subject, to see whether the logic they employ is such as is employed in other types of investigation or is of a sort deemed good enough only for this, and generally to analyze and set forth their polemical methodology. All of these persons are respectable, and some of them illustrious, representatives of the classes to which they belong, physical scientists, psychologists, university and college instructors, physicians, clergymen, magicians and what-not. There are more than one hundred to be heard in this book.

Among the critics hostile to psychic research dealt with in Dr. Prince's consideration are a large proportion of psychologists of high repute; of such repute, in fact, that their views of the subject in hand would probably be accepted as conclusive by some of our church leaders whose respect for the authority of modern scholars in high esteem is too readily affirmative. But psychic research is a field too important in its possibilities to be scoffed at; in fact only the opinions and conclusions of those who may be considered as experts in that field should be given much weight. As a matter of fact the field is a very broad one, with many diverse lines of investigation; and while the greater part of the evidence in any line may perhaps be considered non-evidential as regards anything super-normal or super-natural, yet in many of the lines there is practically indubitable evidence of a residual kind that does not go through the sieve of naturalistic explanation, and that is therefore destructive of naturalism, and consequently of value in the reconstruction of religious theory near the bottom. The amount of such positive evidence already accumulated in ways that should make it acceptable to all unprejudiced minds is enormous; and the evi-

dence is constantly increasing. That is why the present writer believes that in due time no educated man will dare to say that he doesn't believe in the spiritual world and in immortality, for fear of the finger of scorn pointed at him for his ignorance and prejudice.

The initial essay in Dr. Prince's book is entitled "Is Psychical Research Worth While?", a question which he answers in the affirmative, quoting with evident approval a statement made by the psychologist, H. Addington Bruce (psychologists who have investigated adequately are not scoffers):

> It is safe to say that no scientific movement ever set on foot has, in the same length of time, contributed so much toward the advancement of knowledge as psychical research.

And in the same chapter, Dr. Prince asks the question "Do psychical researchers all agree that any types of phenomena are supernormal?"; and he proceeds:

> . . . I answer in the affirmative, and will name four types upon which I think that there is practically unanimous agreement, nor is the list necessarily exhaustive: (1) Telepathy . . .; (2) veridical (truth-telling) apparitions . . .; (3) mediumistic deliverances [some of them] . . .; (4) psychometry . . .

In the first part of this review I stressed the conclusion set forth by Professor Leuba to the effect that belief in God and in immortality is practically doomed to extinction among the educated,—a conclusion which, if true, involves a similar fate for the Christian Church, the New Church included. In recognition of the force of his evidence, as corroborated by the manifest drift in the Christian Churches of our land in the vastating process so obviously going on, I wish to express my amazement at the statement by the Editor of the *New-Church Messenger* (May 20, 1931, p. 393), that "He believes that a large part of the modern world is more than ready to accept the teaching of the New Church—at first piecemeal, and eventually as a system." I have asked him to write an article on that thesis; and when he does so, I hope he will not overlook the counter evidence presented above. Certainly, what I have set forth shows what the New-Church organization is "up against"

in its efforts to spread an acceptance of its doctrines, and to gain accessions to its membership. I am not a pessimist,—far from it; but if the New Church in its missionary endeavors is to make real progress against the spirit of the times, I believe that it is necessary to see straight and to judge correctly. So far as I can make out, the best ally that the New Church has at present in its warfare against the devil, is that unpopular line of science known as psychic research. Consequently in closing this review I cannot do better than to wish god-speed to psychic research; and may the day of the skull-cracking of naturalistic thinkers and other anti-religionists generally be not long delayed!

B. A. Whittemore.

"WHERE ARE THE DEAD NOW?"*

The author of the book now before us, Mr. Herbert G. Stockwell—who, as most of my readers probably know, is brother of our Rev. John W. Stockwell—apologizes for venturing into the religious field, and explains that his underlying purpose is, "to induce more Bible reading by laymen." He tells us how, soon after the decease of an acquaintance, a business friend chanced to remark to him, "I wonder where he is now!", and how this prompted him to search the Scriptures for such information as they afford in answer to the general question, "Where Are the Dead Now?" and to put significant matter together under the sub-heads: "(I) Are We Immortal? (II) Where Is the Near-Hereafter? (III) Is Heaven Inhabited? (IV) Are Cherubim Angels? (V) Angels in Heaven. (VI) Do 'Second Coming' Verses Present Obstacles? and (VII) Must the Dead Await a General Resurrection?".

The casual reader of the book would not be aware of the

**Where Are the Dead Now?* The instinctive feeling that they are thoroughly alive confirmed in the Bible. By Herbert G. Stockwell. Philadelphia: J. B. Lippincott Co. 119 pp., 12mo. Cloth, 75c.

fact that one of Mr. Stockwell's motives in it (I am inclined to surmise that it was really his most fundamental motive) was, to introduce the reader to some of Swedenborg's teachings (though Swedenborg's name is mentioned but once,—in connection with a single quotation from "Heaven and Hell") by bringing suitable Bible texts to bear upon the various subjects treated. Upon persons who reverence the Bible and who are willing to face critically some of the faulty traditional ideas that are still more or less current in present-day Christianity, the book ought to have a wholesome effect in clarifying their thoughts, and in bringing to their attention some of the points-of-view characteristic of the New-Church teachings. In Chapter II, for instance, in which we might have expected (but do not find) some reference to the doctrine of purgatory, the reader is introduced to the idea of "the world of spirits" as the initial abode of discarnate souls, and Swedenborg is quoted in a short passage using that term. Chapters IV and V introduce thoughts concerning cherubim, seraphim, and angels, and emphasize the idea that, whatever the nature of the creatures designated by the first two of those terms, all angels are the regenerated souls of individuals who were once men on earth. Chapters VI and VII deal with many passages from the New Testament (mostly) having a bearing upon the subject of the Second Coming; introduce some of the traditional ideas of the churches concerning the supposed present condition of immortal souls somewhere in space awaiting the sound of the trump announcing the end of the world, the final judgment of all, the restoration of souls to physical bodies, and the institution of Christ's heavenly kingdom on earth; and emphasize the New-Church teaching (not as such, however) concerning the relatively immediate judgment of each soul on its entrance into the spiritual world. Chapter I stresses the idea expressed in the sub-title of the book, that belief in immortality is really instinctive, in spite of the rationalistic conviction of many persons of the present day as to non-survival; which of course evidences that whether or not there is such an instinctive belief is debatable.

The little book abounds in quotations from the Bible in support of the contentions of the author; and they would tend strongly to carry conviction to such readers as reverence the Sacred Scriptures and are of open mind. As a means of introducing a few New-Church ideas to such persons (but hardly to others) by those who may hope to follow-up such introduction more intensively, it might be of considerable use. In certain cases those of us who are inclined to missionary activity would find it an important preliminary to later efforts.

B. A. WHITTEMORE.

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